

A WOMAN'S GIFT.

Valuable Donation to the Spiritualists.

Mrs. Eunice S. Sleeper, a well-known Spiritualist, has contributed from time to time gifts to the value of \$25,000 to the Spiritualists of the coast. Mrs. Sleeper was left a fortune of \$100,000 by her husband, now deceased. The property consisted of a large ranch at Mountain View, in Santa Clara County, and numerous houses and lots in San Francisco.

The local organ of Spiritualism, the *Golden Gate*, announced in its issue of the current week that Mrs. Sleeper was about to donate to the cause one hundred and thirty-six acres of the choicest fruit land on this coast. The market value of the land in bulk is about \$250 per acre, but with improvements in contemplation the property will be worth in the neighborhood of \$40,000. The property is located within six miles of the Leland Stanford, Jr., University at Palo Alto.

The late Mr. Sleeper was a leading citizen of Santa Clara County. He was a thrifty, intelligent farmer and a careful business man. At his death Mrs. Sleeper succeeded to the estate. A large portion of the community property she gave to her husband's relatives. About three years ago she gave improved city property valued at \$15,000 to the Society of Progressive Spiritualists of this city, from which the society derives a revenue of nearly \$200 a month.

After donating the proposed gift of one hundred and thirty-six acres at Mountain View, Mrs. Sleeper will still retain a small section of the ranch for a summer residence. She will also maintain a comfortable residence in this city, and will have a moderate life-annuity, ample for her support.

Mrs. Sleeper is at present visiting friends on Fremont street in this city. A *Chronicle* reporter called upon the lady last evening and asked as to the truth of the statement regarding her \$40,000 gift to the cause of Spiritualism.

"The announcement is somewhat premature," she said, "but the deeds and papers are now being made out. There are certain provisions that the recipients of the gift must comply with before I will sign the deeds to the property. I have already given about \$25,000 to the cause I love so dearly, and the proposed gift of the Mountain View property, with proper management, will be well worth \$40,000."

Mrs. Sleeper intimated that the plan was the establishment at Mountain View of a camp meeting ground, summer school and retreat for Spiritualists, something after the plan of the famous Chautauqua Assembly. As soon as the conveyance of property is recorded, the details of the proposed scheme will be made public.—*San Francisco Chronicle*.

It is an error to suppose that the Johnstown disaster is the greatest of the kind in the world. The great flood in the Yellow River of China in 1887 destroyed three thousand villages, and the "best informed European in Pekin" calculated the destruction of life at 7,000,000. The lowest estimate was 1,000,000. In 1876 a tidal wave overflooded the island of Deccan-Shahbazzore, in the Bay of Bengal, drowning 300,000 people.

Planetary Evolution or a New Cosmogony, being an explanation of Planetary Growth and Life Energy, upon the basis of Chemical and Electrical relations of the elements of nature. There is a great demand to illustrate the process of Evolution and this work may assist the reader to a better knowledge of Nature's laws. Price, cloth, \$1.00, paper 50 cents. For sale here.

Illuminated Buddhism, of the True Nirvana, by Siddhartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanation of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideal of America and Europe an edition in English was the result. Price, cloth, \$1.00; paper cover, 50 cents. For sale here.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and his Addendum is the result of his visit. Many will no doubt wish as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

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Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockton, author of "The Extension of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

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Blavatsky's Letter.

(Continued from First Page.)

words of wisdom from the venerated Masters and it would be wrong for me to pass them by. "My words," she says, "may and will pass, and be forgotten [unquestionably]; but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. [Italics mine.] I must translate them for you." And here is a specimen:

"Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit."

These, my masters, be weighty words, so weighty, indeed, that no man can crawl under them, much less stand under (understand) them. They are profound—so profound, indeed, that we cannot pierce to the philosophy they express. But we never did know the depth of that well in which Truth is said to dwell. If, however, this doctrine of utter indifference to Karma, or rather to the "fruit of good Karma," is correct, why does Mme. B. threaten her followers with the Karma power? Probably it is only bad Karma that she uses for this minatory use; but the Karma that she says is good or bad, is "common property." If this theosophic sage were a Christian, he would probably put it thus: "Don't do good in order to get into heaven and avoid hell; for if you do, your motive being selfish, you will go to the latter place any way." The Madame, however, says, "These are golden words; may you assimilate them!" and signs herself "the devoted sister and servant of every true follower of the Masters of Theosophy."

Here endeth the Epistle; and I close this review by the devout wish that the Theosophists may improve, for their feminine leader shows very clearly that they very much need improvement—that they have not yet realized the central principle (altruism) of their system and organization, and that they do not at all, as a body, come up to the teaching of the "Masters." In fact I don't see that they do much better than the despised Spiritualists—the "illusory-phantom worshippers"—always excepted.

The New Departure in Christian Science.

to the Editor of the Religio-Philosophical Journal.

In your issue of June 29th a letter headed, "The New Departure in Christian Science," seems to state the position of the writer as that of many students of Christian Science to-day, in consequence of the recent action of a prominent teacher of it, which apparently threatens the permanency of the marriage relation and the principles upon which it is founded.

As one who has for some years sought persistently to discover if what is called by the name "Christian Science" is a science or a theory, the endeavor is made to answer the questions of the writer and at the same time those of others placed in the same dilemma. Christian Science, when correctly stated through ability to perceive abstract truth, has a premise self-evident as true and all its statements are logical deductions from it; and with it and with each other, constitute a harmonious, demonstrable and provable system, as true; therefore Christian Science is entitled to be called a science and not a theory. Into the latter, opinions may enter; science has no room for them. There is no chink or cranny in a statement of science where an opinion could find lodgment because nothing else was there—because there was a vacant space for it; no place where an opinion is necessary to carry on the sequence; and if Christian Science is science, such must be the case with its statement.

It is thus true in itself outside of what any one may think of it; outside of any number of opinions formed through inability to perceive the abstract and to reason independently of exterior contradictions; and if the true in itself shall be demonstrated as true, it can be done only to and through the individual capable of perceiving and following this course.

The writer of the letter in question asks: "What change is necessary to be made in the theory of Christian Science to make it agree with the practice of one of its most honored exponents?"

If Christian Science is a science—as is claimed—it is parallel to the science of mathematics; it is abstract, as true in itself as the other, hence cannot be changed, but may and will be developed more and more. If one known as a teacher of mathematics were to arrange his accounts in his business relations with others in such a way as to suit his own inclination and convenience for reasons of his own, instead of in accordance with mathematical rules—which have no feelings and hence do not accommodate any—would it prove for a moment that those rules were incorrect or that the science of mathematics was at fault, in any way lacking, or capable of change?

Would it prove that statements he had made as a teacher, which were in accord with the principles of the science, were untrue because of his action? Would not the proof be offered through such a course—proof overwhelming and convincing, that his application of the principles of the science of mathematics was what was at fault and that his misapplication or departure from them had reduced the result manifest? Would not his proof be seen as such at once by those who understood the science, and who knew the consequence that when 5 and 5 were made to read 11 in this teacher's accounts, that that statement was a departure from the principle of the science and proved nothing but such departure?

If a bookkeeper falsifies his accounts and ratifies his own desires thereby at his employer's expense, does it prove that mathematics is to blame for the employer's loss; or that he really has none because the books do not show it? Would a hue and cry about the fallacy of mathematics be justifiable because of this glaring example? Would this bookkeeper and his acts be an example of what the science of mathematics is; what its possibilities and value to mankind? Would a change in the science be necessary to accommodate conditions?

"But what I would wish to know is whether others of us Christian Scientists may also follow the example of our leader, or whether doctrines are to be changed now to suit our course" etc. Not for one instant. What is Christian Science following? The impersonal or the personal? That eternal truth which is above the mortal with his errors and weaknesses or a fallible human being, with some glimpses of that above, is till ruled by desire for self-gratification?

If they are following the former they will still follow and find, whatever may be the aid of others at their side; and gain more and more the ability to prove by demonstration

tion the value and true nature of what they have found. If the latter, they will naturally follow the application of the teachings of Christian Science made by that fallible human being who acts according to desire instead of according to principle and misapplies that which, rightly applied, would lead him above that possibility.

"Choose ye this day whom ye will serve!" is the demand made upon the would-be Christian Scientist from the outset; and choose he must between the impersonal and the personal, between the unvarying and the changeable, if he would grow to that point where example has no effect upon him to turn him even a hair's breadth out of his appointed course.

Christian Science does not teach people to repudiate what the world calls duties because they have grown too spiritual for them; those duties are outgrown only by the doing of them; and the teachings, rightly given, point out the paramount necessity of meeting and fulfilling every obligation, private and public. Every teacher of Christian Science who does not float like a balloon above the plane of common sense, because inflated with emotional theories which are not Christian Science, knows that what he perceives interiorly as the expression of principle can never be the actual or the real to us, till mortals are regenerated from the within; and that it will take many generations after our own to bring it about; hence to take such a step as the example offered, is to hinder instead of help that result. Generations will come and go on this plane of mortal sense before the man discerned through Christian Science displaces the mortal of today.

The fact that such a stir and querying can be the result of this action on the part of a teacher of Christian Science, proves that many of its students have not yet reached the perception of the true nature of Christian Science, and it is small wonder that this is the case because of the way it is often presented and the claims made by many of its teachers and for it. Those teachers to-day are few and far between who discern the impersonal truth; who stand for and maintain it independently of any feeling on the emotional plane, for or against, and not perceiving, themselves, they do not impress this all-essential fact upon their students.

Not till Christian Science is perceived and stated by its teachers as abstract truth, with which personal feeling and opinion have nothing to do; not till the pupils discern in their turn this unalterable fact, will the followers of Christian Science stand unmoved in the midst of all commotion, however threatening to the life and well-being of the cause they represent, seemingly; stand because they know that the true in itself is not and cannot be in anywise affected by such, and that at any and at all times it is capable of demonstration as ever, said demonstration depending only on the ability of the one who attempts it through his perception of and strict adherence to principle—not feeling.

All the contention and turmoil which, from the outside point of view, is connected with Christian Science to-day, has come from this attempt to amalgamate what can never be welded—sentiment and science. How one feels about the science, about its teachers or about his own especial teacher; about the results of his attempts at demonstration and the nature of these results has nothing whatever to do with what they all are; and he can only truly see when he sees independently of personal feeling; truly see only when he can perceive the principle involved and if the results are in accord with it.

It is shortsightedness indeed, that would use the means afforded by the teachings of Christian Science, of abstract truth, to make the carrying out of one's personal wishes and intents, seem compliance with the demands of truth.

All who occupy the position of pupils to a teacher of anything involving moral obligation, have a right to look to that teacher for an example of what is taught; at the same time they do not stand firmly and make true progress in consequence for one does not advance as long as he can be pulled back by others—till they can separate the thing taught from the teacher and judge both on their individual merits; and this is a necessity increasing daily with the growth of movements which threaten a new and higher basis for action, individually and collectively.

Many a good cause has been frowned upon and turned from because of individuals identified with it; many a gem from the inexhaustible mine of the Omnipotent I Am, which would have enriched infinitely the finder has been passed by because "it can not amount to anything because so and so has taken it up." Many a grand statement potent for good has been condemned because of the one who uttered it.

When will the time come that personal feeling ceases to be the basis of judgment and doctrines put forth are examined and accepted or rejected independently of the one or ones who have brought them forward, and regardless of the acts of individuals which are not in accord with them?

All who claim the designation "Christian Scientist" have a right to it only through their recognition of, and allegiance to, the abstract truth; and as such, they should be the last people in the world to be swayed by the acts of any individual. The only way to establish Christian Science as a science in the world, and not an unprovable theory, is to recognize these facts and abide by them.

A REMARKABLE MATERIALIZATION.

A Spirit Appears under Conditions where Fraud was Impossible.

to the Editor of the Religio-Philosophical Journal.

The enclosed statement was made to a friend of mine, August 23, 1885, by a Professor in an English University—one of the committee of investigation referred to in the statement. This Professor desired that his name be not made public, and he has since died. My friend wrote out the statement immediately after it was related, and the Professor afterwards read it over and approved it as correct. I have no reason to doubt the truthfulness of the account, although it seems incredible. I send it to you for publication, if you desire to publish it, as adding additional testimony of the immortal life.

S. G. HIGGINS.

East Saginaw, Mich.

Ten gentlemen, mostly Professors in an English University, one a clergyman afterwards a Bishop of the Church of England, all scientists, and of skeptical tendency in regard to the subject, were appointed as a committee to investigate the alleged phenomena of Spiritualism. The medium or psychic subject was a gentleman in good circumstances,

who voluntarily offered himself for the experiment. No professional medium would have been accepted; no compensation of money was made; the medium's name is not given. Time and place of experiment, the private residence of one of the members of the committee, in London, in daylight, nine years ago. A lamp was at hand for special investigation. The subject was taken to the private room of the host, entirely stripped, and clothed with garments provided by the committee. He was then taken down to the drawing-room, where he lay down on a sofa, and, without any outside aid or influence, passed at once into a trance, which continued all the time of the experiment, of profound unconsciousness and insensibility.

Soon after the trance began, the committee being about nine feet off from the medium, a luminous spot appeared over the region of his spleen. This spot increased in size and assumed a cloudy appearance, which moved to the left side of the subject, and gradually assumed the shape of a man, still further defining itself at length, into an exact representation of a deceased friend of one of the members of the committee. This gentleman exclaimed, "Why, Wheeler, is that you?" was answered smilingly, "I thought you would know me, John." As he invited the tests of touch, the committee examined him, discovered the presence of a bony structure, and counted his pulse. This "Wheeler" remained for some hours, and the conversation between him and the various gentlemen of the committee became general, natural and easy. He expressed an eager wish to assist in the experiment, suggested himself many forms of investigation and more thorough scientific tests which could be applied, and answered fully and unhesitatingly all questions proposed to him by the committee. He asserted that this medium was the only human being living whom he had found in a state admitting of this peculiar evolution. The man, he declared, was not only one who was congenial enough to himself to make possible the dual habitation of a body, but the body itself was in a most exceptional condition; therefore this manifestation was possible. He urged the committee to improve opportunity to the utmost, saying that he could use it once more, but that it was a dangerous process for the subject, and would kill him if he repeated it many times. Of himself, he said, he had no weight, as the term is used upon our plane of thought, but that in this manifestation of himself he appropriated the finer and more delicate atoms of the medium's natural body to an appreciable extent. He therefore advised that at the next interview two sets of nicely adjusted weighing apparatus be provided and that tests of gravity be made. He was asked if he could eat.

"Yes," he replied, "I can eat, and would like to show you as to the food elements I can take. You will observe a curious thing about it."

What I take in my mouth from you will be recovered, apparently unchanged, from the mouth of the medium, if you will examine." Cracker was offered him then, which he ate with apparent ease, but it was shortly afterwards withdrawn from the closed mouth of the unconscious medium. The same was true of water. He asserted that the food used to sustain his present daily life was the concentrated, essential extract of ordinary food; that he had received from the articles given him all that which was assimilable by him. There was a perceptible link of luminous material between the manifestation and the subject most of the time. Mr. Wheeler said that this connection was at all times unbroken, though not always visible; that if it should be broken the subject would die, because he (the manifestation) was employing almost the whole of the most vital part of the medium's body. He went from the medium across the room, and lay down upon another sofa. He spoke of his present existence as being in every way happier and more advanced than when in this form of life; said it was decided growth of the moral nature, that it was easy to do right there, and that the laws governing the spiritual body were far more elastic and free; for instance, as to locomotion his presence was at any time instant when he wished it to be so. In life, Mr. Wheeler was an ardent, sincere Christian, and he remained equally devoted and loyal in the changed condition, but said distinctly that God was still apprehended only by intuition. He had not seen Him, nor did he speak of having beheld our Lord Christ.

In the second experiment the same preparation and appearances introduced the same visitor, with one exception; before the psychic became unconscious he was weighed. After Mr. Wheeler had become entirely manifested the subject was again weighed and found to have lost 50 pounds; after that the manifestation was found to weigh 50 pounds; and when both were simultaneously weighed the exact first weight was reached by them. At this sitting Mr. Wheeler illustrated still further the possibilities of evolution. A luminous spot similar to that seen in advance of his own appearance was developed over the same region of his materialization and grew into the form of a pleasant looking woman, a less distinct presentment than his own, but like his having a perceptible pulse and bony structure to be felt by the grasp of the members of the committee. The flesh of both felt like that of the ordinary human body, but did not endure a continued grasp, disappearing from sight and touch after being held for some time, and re-forming visibly and tangibly again.

In regard to the apparition or creation of this woman, Mr. Wheeler alluded to the account of Eve's creation given in the Bible. The woman was an independent being and conversed as such quite apart from Mr. Wheeler, but she did not remain long and seems to have said nothing very worthy of remembrance while present. Mr. Wheeler spoke more at length of the new conditions of existence as considered apart from the circumstances of his materialization. He said that the new life differed in no essential respect as to its daily histories from that of this state, and that a great mistake was made in believing that heaven was so different from earth. When asked if happiness was an abiding experience he said no, not wholly so; that for one thing the griefs of those left behind were grievous to the spirit friends, except when sufficiently advanced to see intuitively the blessed results of the discipline of suffering here. He said that our bodily sickness was the type of a certain spiritual pain or illness caused by any lack of harmony in the spirit—any deviation from entire love and obedience. Death also occurred, not at all like death here, except in that it involved a decided change of state, always progressive. This change is not painful, or deplored by any. He said, moreover, that many of the so-called spiritual communications made here were genuine, but that as a rule they were made by unworthy, ignorant spirits; that he had been told that there are many spirits which have never yet been clothed with a human body, and which eagerly desired, so to exist. That these are especially forward in seeking access to human beings upon every offered occasion. He did

not know this of himself, but had been so informed. He spoke of the entire life he was then enjoying as an immense gain over his former one, but seemed anxious to disabuse his hearers of mistakes and prejudices concerning the details of its conduct.

After his second appearance he came no more. The medium was made sick unto death for over a month by this experience, but eventually recovered. He is now dead. The clothing used on these occasions met with a singular fate. Those parts of all the clothing just above and around the spot of the manifestation rotted away and speedily dropped out from each garment used at that time.

The union on our National Flag is now to be enlarged (though the field remains unchanged), and the number of stars is to be increased to 42. That is, the number to remember, now, when anybody asks how many States there are in the American Union. Secretary Tracy has ordered that all the flags now in service as ensigns and union jacks on board the ships of the navy and at the navy yards be called in on July 4, and new ones, having forty-two stars on the blue union, issued on that day. All the work is being done in the rigging loft of the navigation building at the Brooklyn navy yard, under the direction of Commander F. M. Green.

Salt rheum, with its intense itching and is cured by Hood's Sarsaparilla. Many who formerly severe sufferers have reason to thank "the peculiar medicine" for cures effected.

National Educational Association Meeting

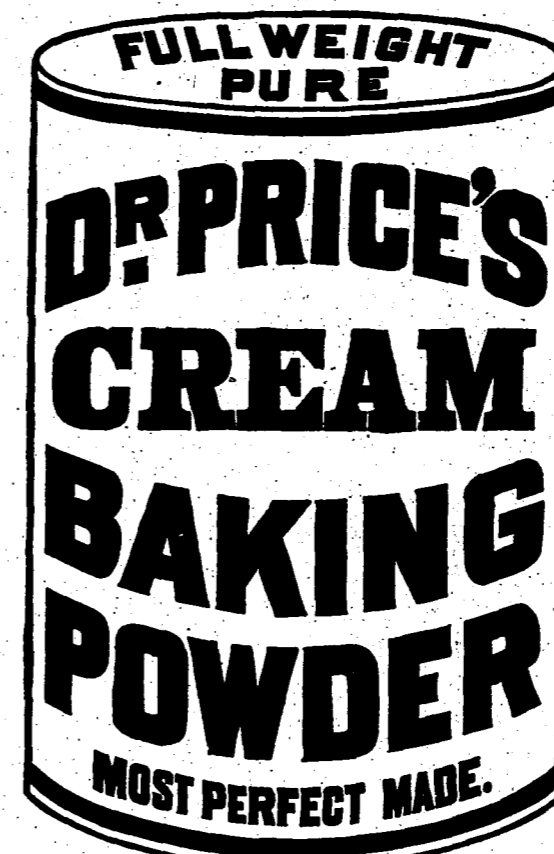
will be held at Nashville, July 18th to 19th. Go via the Evansville Route. It is fifty miles the shortest, eight hours the quickest, and is the only line running through cars between Chicago and Nashville.

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CHICAGO, ILL., Saturday, July 13, 1889.

"Trusts vs. Nationalism."

Under the above heading the Rev. H. H. Rogers gives to the readers of the JOURNAL in this week's issue, a very able article on these subjects. As his whole line of reasoning leads to show that the first named—"Nationalism," we cannot say one should be pitted against the other. "Trusts," in our view, are tentative shifts. They are signs, showing that an emerging from the old competitive of business; but as to where they are to lead remains to be found out. If directed we have faith in their outcome. But if not thus directed they may lead to country in anarchy and revolution. We have already indicated, in these columns, our view of the present trend of the forms that great business enterprises should take to be in unison with the American institutions. That the idea realized by the Standard Oil, *E. Pluribus Unum*—One-in-Many, a life of the nation must involve the same, so that in its evolution the equilibrium of the Federal Union may be preserved.

Remarkable that in all the great evolutionary steps which we have taken as a people swung to one of two extremes, individualism or to individualism. In the case of the Federal compact the tendency was away from the center, to the center of the "Rights of the States." This is the weakness of a Republican form of government, and to remedy this weakness was compelled which secured the Federal constitution with its limitations on the powers of the States. This has brought peace, tranquility and order for seventy years. When the slavery came up for solution and necessary to put down rebellion and state it from the social compact were not to play, the general government, the extreme of centralization, thus the national feature of republicanism. Many feared at the time the union of the States was endangered by the enormous powers exercised by the Federal Government to ensure the tranquility and liberty. Since the war the country has been regaining its Federalism. It is now a "union" of "indestructible States." The Supreme Court has emphasized this now universally recognized doctrine. This Republic is still a "Many."

Criticism of the Nationalists' movement here: Its effort is to concentrate at Washington; to reduce the States to non-entirety; it does not take into account factors that are involved in the movement of the social and business are coming into view. Besides, it is destructive of the very basis of the Republic. There must be out there must also be the federal "indestructible States" and of the individual as paramount. This now exists in germ, and we have any movement that impairs of what God has given this people as their heritage for

this great question it grows bolder and indistinct at first, clearer light. It is a vast waiting for solution. To demands of business life press pass an inter-State compel all the "Trusts"

to organize under it; we mean those "Trusts" which have inter-state business relations. We would have this law for the purpose of enabling capital to organize itself so as to have the feature of the Standard Oil Company—"One-in-Many." No supervision by Congress of these corporations, by "Commissions" or other intermeddling contrivances. All other organized forms of capital we would leave to the States and to the enterprise of individuals. We modestly make these suggestions; but believe they cover the whole ground and meet the evolutionary requirements of the hour.

The Paris Congress.

In the JOURNAL for the 29th ult., we published a circular relative to the International Congress of Spiritualists and others to be held in Paris in September of this year. The Congress will affirm:

"1. The persistency of the conscient individual after death.
"2. The rapport between the living and the dead."

The important point that concerns Spiritualists is that they hold the first affirmation to be provable by the second at the present time. In other words what specially differentiates them from other religious or scientific bodies is the belief that certain events do happen in these days for which no adequate cause can be offered except the continued existence, after death, of conscious intelligent human beings who were, but are no longer embodied in living human organisms like our own. We desire to spread this belief because we deem it involves a truth which is of vast importance to the human race now, and is gradually becoming a question of interest altogether supreme. Consider, for instance, the remarks of the President of the English Society for Psychical Research, Professor Henry Sidgwick, in an address delivered before that Society last year. He says that the group of inquirers to which he belongs were mainly moved to the investigation called Psychical Research:

"By the profound and painful division and conflict, as regards the nature and destiny of the human soul, which we found in the thought of our age. On the one hand, under the influence of Christian teaching, still dominant over the minds of the majority of educated persons, and powerfully influencing many even of those who have discarded its dogmatic system, the soul is conceived as independent of the bodily organism and destined to survive it. On the other hand the preponderant tendency of modern physiology has been more and more to exclude this conception, and to treat the life and processes of any individual mind as inseparably connected with the life and processes of the short-lived body that it here animates. . . . We believed unreservedly in the methods of modern science, and were prepared to accept submissively her reasoned conclusions when sustained by the agreement of experts; but we were not prepared to bow with equal docility to the prejudices of scientific men. And it appeared to us that there was an important body of evidence—tending *prima facie* to establish the independence of soul or spirit—which modern science had simply left on one side with ignorant contempt, and that in so leaving it she had been untrue to her professed method, and had arrived prematurely at her negative conclusions."

With these statements may also be quoted the opinion of Professor Sidgwick as given in a later address delivered this year before the same society. Referring to the physical phenomena of Spiritualism, he remarks:

"Considering the enormous importance of the conclusion that a definite and measurable part of the changes that take place in the world of our sensible experience is referable to the action of unembodied intelligences—considering the revolution that the scientific establishment of this conclusion would make in the view of the universe which the progress of modern science has hitherto tended to make prevalent—it is not too much to say that if the undivided labor of the best scientific intellects in the world were employed for a generation in the investigation that established this as a scientific truth, their labors might be regarded as unusually fruitful."

It is well for Spiritualists thus to be reminded of the deep significance to human life, of the faith they hold, or rather of the knowledge which they have reached; a significance which even Spiritualists themselves are too prone to forget. Nor is it only the prevailing scientific conception of the universe that will be profoundly affected by these conclusions. The doctrinal belief in a future life is losing its vitality, yet notwithstanding all that has been said by pessimists about the misery of living at all, there are very few persons who are in the position of desiring that they will cease to exist when death destroys the ordinary body; nearly all would like to have a conscious existence after death. But this unsatisfied longing for an assurance of immortality, the need of the reconciliation for this life's imperfections which is afforded to the intellect by the conviction that they are part of a larger life in which the individual shall continue to grow when he has shuffled off the mortal coil,—are of small moment beside the grief that comes upon the heart when the loved ones vanish. What shall we say of the myriads who mourn, almost as without hope, for the loss of their dearest? The doctrines concerning a future life as taught by the churches, both orthodox and heterodox, do not suffice for the needs of men and women at this hour, who require something nearer and more real than ethical and philosophical speculations or the

two-thousand-year-old story of an apparition in the land of Palestine. It is the cry of a continually increasing number which the poet has voiced:

Why on this spring air comes no whisper
From him to tell us all is well?
Why to our flower-time comes no token
Of lily and of asphodel?

I feel the unutterable longing,
Thy hunger of the heart is mine;
I reach and grope for hands in darkness,
My ear grows sharp for voice or sign.

Still on the lips of all we question
The finger of God's silence lies:
Will the lost hands in ours be folded?
Will the shut eyelids ever rise?

Spiritualists not only answer this question in the affirmative, but they offer to justify their assertion by proof. The land of the departed is not absolutely silent. While this is the cardinal and indeed the only tenet of Spiritualists, the belief in it is practically shared by many who do not call themselves Spiritualists, but who profess adherence to other bodies,—Theosophist, Swedenborgian, etc. The proposal of the Paris Congress is to unite all these different bodies for the specific purpose of giving a new and solemn emphasis to the fundamental points upon which all alike agree—the survival of the individual after death and the fact of communication between the dead and the living. There can be little question of the desirability of such a step. Union is and always will be strength, and—lamentable as the fact is—we must confess it—Spiritualists are not and never have been united among themselves, much less has a common cause been formed on the same fundamental basis with the other bodies whose co-operation is now invited. What is the reason of this? Partly, we think, the lack of funds for such an organization, but chiefly the anomalous and indeterminate position of mediums, the difficulty of obtaining reliable and permanent subjects for experiment. The United Societies should have:

1. A central office.
2. Periodical meetings.
3. Periodical publications.
4. Qualified and recognized investigators.
5. Genuine mediums.

There would, of course, be in different parts of the world, local branches, local publications, etc., but these should be more or less subservient to the work of the central office.

The first manifesto of the United Society should contain some general account of the origin and import of the tenet urged by the Congress, of the various classes of facts which have established it, of the lines of research tending to confirm it, with indications for future experiment. It should also suggest the best means to be adopted for recording and unifying the results of investigations, both past and future, and the wide distribution generally, in convenient form, of information on the whole subject. This last aim might be partly secured by the establishment of an International Quarterly, devoted to the publication of facts and discussions concerning the points affirmed by the Congress, and containing a résumé of the relevant and current literature. One primary consideration, we might almost say the primary practical consideration, for the Congress, if any success is to come of the organization, will be the nature of mediumship in its different phases, the treatment of mediums by investigators, the provision for permanent services of mediums, and the action to be taken in cases of pretended mediumship, and in cases of trickery by genuine mediums.

The above topics occur to us, looking at the interests of those who already accept the fundamental belief which it is the object of the Congress to emphasize. But an important part of the work of the Congress should be to discuss the best means of reaching educated persons generally, the majority of whom do not accept that belief in its entirety, and this question, though in a certain sense dealt with in what we have suggested above, appears to us to demand some special and separate consideration. We need scarcely say that the persons to be considered in this connection may be regarded as belonging to the two large classes who are influenced, the one by what we may call for convenience, the religious bias, the other by the modern scientific bias. It is quite true, of course, that among religionists there are many who, although they retain their connection with their various churches or creeds, do, nevertheless, accept the Spiritualistic belief. It is also true that some of the most illustrious scientific men of the present generation are widely known for their adhesion to and championship of the Spiritualistic tenet. At the same time it must be recognized that in both these sets of cases the belief has been reached rather in spite of the tendencies which characterize the classes respectively, and it behooves the Congress to endeavor to estimate the obstacles to the reception of the Spiritualist belief by these classes, with the view of removing these obstacles as far as possible, by the course of future investigations, and the attitude of the Congress itself.

As to the religious bias there is not much to be said. Before those who think it sinful to interrogate the dead, we shall continue to maintain the right of free research into every domain of the universe, the right to discover truth wherever it may be found, all dogmas to the contrary notwithstanding. Our desire is not to weaken the faith in a future life now inculcated in the churches, already with many, so dim, so perfunctory, so unreal, but to strengthen and rationalize it. We wish, not to diminish, but to increase, the consolations of human life. The church itself is growing more and more unable to cope with the scientific tendencies of the age; it is becoming more and more pervaded itself

with these very thoughts that in the near future the elements of the religion will be either united with Spiritualists, exhibiting the firm and present basis for the future life of man, or arrayed against us in the belief that no traveler has ever returned from the bourne beyond, and that for man there is nothing after death.

It is, then, to the so-called scientific class that we have chiefly to make our appeal. Why is it that when such an enormous number of workers are engaged in one field or another of scientific research, so few have devoted their energies to investigations concerning the possible continuity of this life with another? How comes it that thousands of laborers are giving their lives to the study of the winding ways by which human and other organisms have evolved up to the present time, and yet so few concern themselves with the problem: What becomes of the individual when the organism perishes? Their attention has now for many years been directed to "the rapport between the living and the dead," to use the words of the circular. Why is it that scientific men as a class have not been convinced? The answer is that they have not made a systematic and prolonged inquiry. But now if we ask why they have not made such an inquiry, we shall find several reasons, the full consideration of which we earnestly recommend to the Congress:

1. In the first place there is the strong reluctance arising from the very tendency to which we have adverted, to pay any attention to phenomena the apparent implications of which would overthrow some of their dominant conceptions. They do not wish to waste time by an inquiry into alleged facts which they assume beforehand cannot exist. And if they do make an inquiry it is apt to be vitiated by the same tendency, and to result in a partial and prejudiced opinion. The remedy for this state of mind must be indirect. Spiritualists must convince even those who are unwilling to be convinced, and if the facts of Spiritualism, though good enough for the impartial inquirer, are not good enough for the inquirer who is prejudiced against them, Spiritualists must bring more and better facts to the front continually until they force a favorable verdict.

2. In the second place there is the uncertainty of occurrence of the phenomena. Spiritualists know so little of the conditions of mediumship that they cannot regularly and invariably supply to the scientific investigator the facts to which they call his attention. His very presence may in some cases be prohibitive of the phenomenon desired. All Spiritualists are familiar with instances of scientific men who have made some preliminary inquiry into the reality of the phenomena, but who, failing to obtain any results, at the outset, have soon become discouraged, and proclaim the futility of the investigation.

3. In the third place there is the terrible evil of spurious mediumship, which has brought so much discredit on the whole spiritualistic movement, and has kept many scientific men from the investigations which they would otherwise have made. We have no doubt that the attitude of the scientific world generally towards modern Spiritualism would be very different from what it is were it not for the gross practices and vulgar trickeries which have disgraced the movement throughout. We have done our best in these columns, to stay this evil, and we trust that the Paris Congress will give great prominence to it in its deliberations. Those who, undeterred by the repulsiveness of such an "ugly and venomous" creature as Spiritualism has been made to appear by exposure after exposure of shameless and immoral and fraudulent and bogus mediums, those, we say, who examine Spiritualism to the end will find that she "wears yet a precious jewel in her head"; for those who look askance at her and reject her, there is not a little palliation while these frauds flourish.

We have no intention, however, of dwelling at length on any of our suggestions, most of which cluster, it will be seen, around the question of mediumship. But we think it of the most urgent importance (a) that the Congress should guard itself against fanatics and *gobemouches* and take the utmost pains to exclude all trafficking interests from any part in its concerns, and that it should at the same time seriously consider the advisability of securing absolutely reliable mediums, in whatever part of the world they may be found, for an extended series of experiments to be placed on careful record, and in which, if practicable, the assistance of outside eminent scientific men may be obtained. Societies for Psychical Research are a witness to the growing general interest in supernatural phenomena, and are a witness also to the increased readiness on the part of scientific men to look into these things. More may be expected from the coming generation.

In the meantime, if Spiritualists are to obtain any more serious recognition of their claims, they are doubtless under the imperative necessity of organizing on a basis like that to be proposed by the Congress. Such an organization must be guided from the outset by strong and clean hands; it must be purifying as well as constructive, and one of the chief results of its formation ought to be not merely the challenging anew of the attention of the scientific world, but the origination of better opportunities for experiment than are now available for the interested but unconvinced investigator.

Mr. A. J. King, of Hammonton, N. J., paid us a call on his way to Breckenridge, Colorado, where he goes to develop his mining interests.

Will They Rise to the Occasion?

Under the title, "Spiritualism and Mediumship," a widely known speaker and medium contributes a paper to this number of the JOURNAL, which embodies, so far as it goes, the consensus of the competent. Many of his sentences weigh a ton; for instance: "We Spiritualists are the arbiters of the destiny of Spiritualism as a power for good in the world." Than this seemingly self-evident fact there is nothing the JOURNAL has more strenuously and persistently endeavored to impress upon the mind and conscience of the Spiritualist public. In all too many instances there is one stereotyped reply: "The Spirit-world has the movement in charge and will direct and conduct it regardless of mortal help or hindrance." The plain English of this is: "We Spiritualists have no duty or obligation in the matter; we are not called upon to exercise any care whatever; indeed, any interference on our part would not only be a work of supererogation and fatuousness, but absolutely sacrilegious and disrespectful to the Spirit-world." Herein lies the essence of one of the deadliest errors with which the Spiritualist movement has been corrupted by old theology. In a new dress it is no more nor less than the rankest orthodox virus brought into Spiritualism from the church by former followers of Calvin and Knox.

If every reader of the JOURNAL would resolve to bend his untiring energies along the lines indicated by this experienced contributor, it would not be five years before the Spiritualist movement would attain a standing and influence in this country far surpassing that of any other. In this connection special attention is called to the views of Mr. Stainton-Moses quoted in full from *Light* in this issue of the JOURNAL. They supplement and emphasize the paper under consideration. If Spiritualists as a body do not wake up to a realization of their duty, grasp the situation and turn it to the glory of Spiritualism, they will have only themselves to blame, and must suffer the penalty.

The New York Mail: Sixty million of people enjoy already the incomparable advantages which our incomparable institutions offer to one and all, but one hundred million of people could now be sustained without increasing the area of a single farm or adding one to their number, by merely bringing the product up to the average standard of reasonably good agriculture, and then there might remain for export twice the quantity we now send abroad to feed the hungry of foreign lands. The Empire of Germany, together with Holland and Belgium, has about the same extent of territory as the State of Texas, and the good land of the former is no better than in the latter, and while the population of Texas is not over two million, the population of Germany, Holland and Belgium exceeds fifty million. France, with an area of one hundred and thirty-two million of acres and thirty-eight million of people, has less land than Iowa, Kansas and Nebraska, and yet these States only have a population of about four million, and the largest portion of their land is as fertile as that of France. A like comparison might be made in reference to other parts of the United States and other nations, showing the same results. The four States just mentioned do not count more than six million of people, but they could easily sustain a population equal to that of Great Britain, Germany and France put together. There can be no doubt of the agricultural capabilities of the United States to maintain a population greater than that of any other equally large inhabitable portion of the globe, and there is no doubt that the American race is destined to exercise the commanding influence of the world's future. When Napoleon I. drew up his troops before the Mamelukes under the shadow of the great pyramids, pointing to the latter, he said: "Soldiers, remember that from yonder heights forty centuries look down upon you!" Americans may justly and proudly from the pyramid top of opportunity look back on four centuries and stretch out their arms into the future with power to mould the destinies of unborn millions, for they occupy the Gibraltar of the ages which command the future of the world.

Bogus "saviors" are getting to be numerous. The last one has sprung up in South Carolina. He calls himself Jesus Christ, and has been preaching among the negroes along the Savannah river. "Give up every thing and follow me," he commanded. "Let your crops go; turn your cattle into the patches; the Lord will provide for you." And obeying him, hundreds of negroes have quit work. To such an extent has the craze spread that the intelligent colored people and the whites joined in discussing some plan to put a stop to it. It was decided to arrest the crank or send him out of the country. Some were ready to lynch him, but better counsels prevailed. A warrant was issued for his arrest and it is in the hands of the sheriff. The women were more emphatic than the men and armed themselves with guns, but the new prophet told his people not to offer any resistance. They feared that he would be crucified, but he told them that he would not be put to death again. When the officers went to arrest him no resistance was offered, but a large crowd soon joined the favored disciples, who are almost constantly about him. They were ready to tear the officers to pieces, but at their prophet's request they suffered him to be quietly taken away. After his arrest he gave the name of Campbell, and said he came from the West. He shows scars in his hands which he says were made by nails when he was crucified on Calvary. His hair

rd are long and shaggy, although he
atly endeavors to trim his beard as the
mor's is represented in some pictures.

The Nude in Blavatskite Art.

To him who aspires to lead those who de-
mand to follow somebody, and especially to
his whose ambition is to dominate religious
workings, superstitions wonder-seekers, and
would-be magic workers, the possession of an
active imagination, glib tongue, flexible con-
science, and unlimited audacity in precipi-
tating his products upon the faithful are in-
dispensable. We have a great chunk of ad-
miration for one whose vaulting ambition
enables him to disregard the truth and boldly
utter clean home-made falsehoods with an air
of sublime assurance, such as will mislead
his followers and yet not fool anybody else.
In our limited experience no one can fill this
role equal to a Russian or an Irishman. Give
either but half a chance at the start and it
is a hundred to one he will distance all com-
petitors, and take the ribbon and the gate
money, *a la* the Clan na-Gael triangle. The
nude in art finds no such masters elsewhere
as in the Blavatskite society. Among the
leaders of this cult there are, indeed, "mas-
ters"; those who despise the practice of cloth-
ing their creations in even the scantiest hab-
iliments of truth. To them a false assump-
tion or a downright lie has beauties and uses
far transcending truth with its homely garb.
If any doubt troubles them as to the favor-
able disposal of their wares when bearing
their own imprint, they have a ready resource
in the "Mahatmas," who are ever as conven-
iently near as the "controls" of certain
venders of commercial Spiritualism.

Here are several examples of the resources
of Theo-Blavatskite art, not the best, yet pro-
nounced enough in their way:

Mr. W. Q. Judge, the High Muck-a-Muck of
the American Section T. S., prospective suc-
cessor to the Theosophic papacy after Blavat-
sky and Olcott, has declared without qualifi-
cation or reservation that Prof. Elliott Cones
was the author of the five-column editorial
exposure of Madame Blavatsky and her
schemes published in the JOURNAL of June
8th, under the heading, "Muscovite Mesmer-
ism." Prof. Cones is acknowledged by friends
and enemies as a most polished, facile, skill-
ful, entertaining and able writer; hence we
feel complimented by Judge's assertion; nev-
ertheless, though we swell with pride at the
encomium, truth compels us to declare that
the story of Blavatsky's "own" lacks the es-
sential elements necessary to make it true.
As a matter of fact the only part of that ar-
ticle for which we are indebted to Prof. Cones
is his letter therein used, in which he incor-
porates one from R. Harte and an abstract
from one by Blavatsky. Prof. Cones neither
supplied material nor suggestions for another
line. He knew no more of the article prior
to its being put in type than did his loving,
altruistic, fellow Theosophist, W. Q. Judge—
and possibly not so much, for his flock of Ma-
hatmas is not so large and rampant, and at that
time he had not been put in rapport with the
JOURNAL's office cat. The history of the
building of that editorial is simply this: We
procured the secret documents of the Esoter-
ic section through channels always open to
us, and which we defy Blavatsky & Co. to
close. With these, and a copy of Olcott's
People From the Other World, and the let-
ter of Prof. Cones before us, we sat down at
our library table at nine o'clock in the morn-
ing, and at three o'clock in the afternoon the
"copy" was in the hands of the printers.
That is the whole story. It is a rule of the
office to file all "copy" used, and keep it for
some time; anyone desiring to see the "copy"
of "Muscovite Mesmerism" will be accommo-
dated by calling.

The Path is a monthly magazine edited
by William Q. Judge and "devoted to the
Brotherhood of Humanity, Theosophy in
America," etc. In the current number of
The Path its editor has a most excellent,
able and truthful review of *The Light of
Egypt*. We regret that space forbids ex-
hibits of its excellence and ability, and that
we must confine notice to a display of its
truthfulness, as follows: (a) Mr. Judge gives
the price as "\$3.50," whereas it is \$3.00, and
(b) adds, "This is a paper-covered book * *
* to which the author is afraid to put a
name." The book is beautifully bound in
cloth; and the author suppresses his name
merely from modesty and because he desires
the book to go before the world on its merits.
Lastly, (c) after referring to the author as
the feminine sex, Judge concludes: "The
book is by Mrs. Emma Hardinge-Britten, and
will no doubt be as good a business-venture
as her other two works." *Light of Egypt*
is not by Mrs. Britten nor any other woman,
though no doubt the author will feel com-
plimented when he learns that his work has
been mistaken by Judge and his office ma-
hatma for that of the distinguished medium,
talented writer, author of those standard
and voluminous works, *Modern American
Spiritualism*, and *Nineteenth Century Mir-
acles*, and now editor of that able weekly,
The Two Worlds, published at Manchester,
England; a writer frequently quoted and
complimented by Blavatsky in *Isis Unveiled*.

The *Independent* takes special pleasure in
alluding to the shortcomings of Dr. Talmage's
church. It says: "Dr. Talmage says the
church, if it would do its duty, could convert
the world in ten years. It has the men and
the money. Perhaps so; but it must turn over
a new leaf of generosity very soon if it is go-
ing to undertake so good and speedy a task.
The Brooklyn Tabernacle last year, with 4,126
members reported, gave \$151 to home mis-
sions, and \$138 to foreign missions."

GENERAL ITEMS.

Mrs. Galpin will please accept thanks for a
photograph of herself and family. We
place it with our collection.

England has over \$1,000,000 invested in the
manufacture of idols for heathen countries,
and yet the churches of that country are con-
tinually calling for more money and more
missionaries to suppress idolatry.—*Ex.*

The *Christian Inquirer* says of sensational
preachers: "If a minister is dishonored and
expelled for any offense he is almost certain
to have followers. His disgrace seems to make
him famous. People wish to hear him preach,
and till he is guilty of fresh escapades he
rides on the top wave of popularity. We
need not mention names. Every reader knows
of such cases."

The Southern general assembly has sus-
tained the action of the Charleston presby-
tery forbidding all public contending against
the previous decision of the assembly adverse
to the doctrine of evolution. The Southern
general assembly thus adopts the papal prin-
ciple of infallibility, only it is an assembly
not a pope which is decreed to be infallible.

Prof. Huxley speaks of Holland and Ger-
many "as the only two countries in which,
at this time, professors of theology are to be
found whose tenure of their posts does not
depend upon the results to which their in-
quiries lead them." In a foot note he says:
"The United States ought, perhaps, to be added,
but I am not sure."

Mrs. Sara A. Underwood, who has had
charge of the Woman's Department of the
JOURNAL for the past six months, left on
Monday of this week to join her husband at
Portland, Oregon. Mrs. Underwood has done
good work, and we part with her regretfully
but the distance between Portland and Chi-
cago is too great to keep up the connection.

The Esquimaux of Hudson's Straits are in
the habit of making offerings of various ar-
ticles to spirits, and scraps of food, powder
and shot, tobacco, and the like, are to be
found on the graves of their dead. But they
are anxious to conciliate all the known su-
pernatural powers as well as the unknown,
and therefore they made similar offerings to
the beacon in the shape of a man recently
erected in that region.

The business of witch doctor is legitimate
in Indiana. The Supreme Court has so de-
cided in a case just disposed of. Paul March
of Lake county thought the witches were "ho-
doxing" him. For a cow, a calf, and some
poultry he hired "Dr." Burnett to exorcise
the witches. The doctor drew pay, but his
remedy wasn't effective. The Supreme Court
holds that he did not obtain money under
false pretenses, as his representations were
not sufficient to deceive if a person used ordi-
nary intelligence.—*Chicago Tribune*.

The Spiritualist Society of Baltimore over
which Mrs. Rachel Walcott officiates as speak-
er, closed its meetings for the season, June
30th. When she had concluded her address,
she was followed by Leo Broom, who made a
few remarks commending the noble work of
Mrs. Walcott. He was followed by Mr. Weaver,
who presented her with a substantial tes-
timonial in the form of a well filled purse, a
contribution of her many friends. She was
urged to go to other climes and seek the rest
and recuperation she so much needed. Mrs.
Walcott has done a most excellent work in
Baltimore.

The state of the English Church is regard-
ed as "shaky" by a large body of influential
members; they lately met and adopted the
following resolution: "That while gratefully
acknowledging the past efforts of existing
Protestant organizations in vindicating the
reformation principles of the established
church, and disclaiming all desire to inter-
fere with their work, this conference is of
opinion that the present critical state of the
Church of England demands that churchmen
who desire to maintain the principles of the
reformation, the present prayer book and ar-
ticles, and the acts of uniformity as stand-
ards of ritual and doctrine in the national
Church should further unite and organize;
and that for this purpose a union, under the
name of the Protestant Churchmen's Alli-
ance, be hereby formed, with branches in
every diocese of England and Wales."

Geo. W. Walrond, who is well spoken of by
the spiritualist press of England, lately
crossed the ocean, and is now stopping at
121 Park street, North Hamilton, Ontario.
A letter in the *Two Worlds*, from Glasgow,
Scotland, speaks of him as follows: "That
Mr. Walrond will be missed amongst us is
saying very little, because almost since his
introduction to the subject of Spiritualism,
now some three years past, we have had the
best part of his thoughts and energies spent
amongst us. With a ready pen, a cultivated
mind, and a magnetic presence, he has made
his mark in our midst, and left an impres-
sion which will not be readily effaced.
There has been no saving of his own powers.
His highest joy evidently being to make
clear to others the facts that have brought so
much brightness to his own nature."

GENERAL NEWS.

Dispatches received at Zanzibar say that
Capt. Wissmann has attacked the Arab forces
at Pangani.—In a rebuff for municipal
officers at Cotte the Socialists gained a vic-
tory over the Bourgeois.—Queen Victoria
has donated \$50 to the sufferers by the rail-
road accident near Armagh, Ireland, re-
cently.—The striking seamen at Liverpool
have decided by ballot to continue the strike
until the companies grant their demands.—
Lord Edmund Fitzmaurice, brother of the
Marquis of Lansdowne, is engaged to be
married to Miss Fitzgerald, the well known
American Oriental scholar.—Sir Andrew
Clarke, the well known physician, paid a
visit to Lord Tennyson and was surprised to

find him much improved in health and
mental activity.—Four thousand weavers at
Jaegersdorf, Austria, have struck work. An
official proclamation has been issued warn-
ing the strikers against committing excess-
es.—It is reported at Vienna that fifty Rus-
sian officers have passed Braila, Roumania,
on their way to Serbia. There are also
rumors that the Russian Government has
been sending material of war and pontoons
to Rani, in Bessarabia, and to the mouths of
the Danube.—New York has a Russian labor
paper. The title of the journal is *Znamia*
and its editor is B. A. Stoleschnikoff.—The
London & Northwestern railway company,
of England, has issued an order granting
every man in its service a week's holiday
with full pay every year. The Paris con-
vention for the purpose of forming an inter-
national union of all the labor organizations
in the world will be held from the 14th to the
21st of July.—Alabama labor organizations,
in a state convention held at Birmingham
on the fourth of July, established a state coun-
cil which is said to have political objects.—
A national convention of glass-blowers will
be held in Atlantic City on the 10th. Repre-
sentatives are expected from all prominent
cities in the United States and Canada.
Over five thousand will attend.—Council
Bluffs barbers have adopted resolutions
against Sunday work. There is a law in
Connecticut prohibiting barbers from work-
ing on Sunday, but until recently it has been
a dead letter. On Sunday last a Hartford
barber was arrested for having his shop open
and had to pay a fine of \$1 and costs.

Henry W. Owen, Jr., died at Norwalk, O.,
last Monday.—At a picnic near Hartford City,
Ind., Edward Clark was accidentally shot in
the breast by John Carroll. Clark's recovery
is doubtful.—The Rev. Daniel Frankel, a
Jewish rabbi of Cleveland, O., tried to kill
himself by jumping from a viaduct, but was
prevented. Poverty made him tired of life.

Charles Sayre of Wabash, Ind., has con-
fessed to being an accessory in the crime
of horse-stealing, and implicated Daniel
Schultz, a farmer, who was arrested.—The
members of the Westminster Presbyterian
Church of Rockford, Ill., will resist the mat-
ter of getting rid of their pastor, the Rev. T. L.
Condes, to the presbytery. The Rev. Dr. A.
C. Smith, since 1866 pastor of the South Pres-
byterian Church of Galena, Ill., has accepted
the Presidency of Parsons College at Fair-
field, Ia., and left for that place.—F. A. Bhab-
er, editor and proprietor of the *Norwegian
Republican* at Minneapolis, Minn., has as-
signed to Charles Kittleson, ex-State Treas-
urer. The paper was founded in La Crosse
about thirty years ago.—The Waugh Steel
Works, Belleville, Ill.; Ohio Falls Iron Com-
pany, New Albany, Ind.; Hubbard Iron Com-
pany, Hubbard, O.; Sligo Iron Company,
Pittsburg; and the Laughlin Steel Company,
Mingo Junction, O., signed the amalgamated
scale last Monday.

Excursion to Colorado.

An excursion to Colorado Springs, Denver, Pueblo,
and Trinidad can be made over the Santa Fe Route
any day this summer. The most desirable facilities
are offered for reaching all of the Rocky Mountain
resorts at excursion rates. Write to or call upon
James Wallace at 212 Clark Street, Chicago, if you
think of going.

Lake Minnetonka—Hotel Lafayette, the largest
summer hotel west of Saratoga, has accommoda-
tions for nine hundred guests, and is beautifully sit-
uated on a peninsula overlooking the lake on both
sides. Thiel's Celebrated Milwaukee orchestra will
give afternoon and evening concerts, and the season
of 1889 promises to be the most brilliant in the
history of the house. Excellent fishing, boating and
bathing, and a healthful, invigorating climate.
Terms, etc., on application to Eugene Mehl, Minne-
tonka Beach, Minn.

National Educational Association Meeting

will be held at Nashville, July 16th to 19th. Go via
the Evansville Route. It is fifty miles the shortest,
eight hours the quickest, and is the only line run-
ning through cars between Chicago and Nashville.

Its facilities are unequalled, and the finest and most
luxurious Pullman Palace Buffet Sleeping Cars and
elegant Day Coaches run through without change.
For this occasion a very low excursion rate will be
made, which includes a side trip to Mammoth Cave,
either going or returning. Also, those who desire
to vary their trip by going or returning via Louis-
ville will have the opportunity given them of doing
so. Tickets will be on sale from all points July
1st to 15th, good until Sept. 5th returning.

The Chicago and Nashville Fast Train leaves Chi-
cago (Dearborn Station) at 3:50 p. m., daily, and
arrives at Nashville the following morning for break-
fast at 7:10 o'clock, a run of only 15 hours and
20 minutes. Night Express leaves at 11:20 p. m.
No extra fare is charged on Fast Train, and the
sleeping car rate from Chicago to Nashville is less by
this route than by any other being only \$2.50 for
one double berth.

Reservations for sleeping cars can be made ten
days in advance by addressing Ticket Agent Evans-
ville Route, 64 Clark St.
For further particulars address William Hill,
Gen'l Pass. Ag't, Chicago and Eastern Illinois R.R.,
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ery, and of Correspondence Papers, have been prepared, and
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sires to make selections.

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AND
INFORMATION ON VARIOUS SUBJECTSFor the Religio-Philosophical Journal,
IN MEMORIAM.

Inscribed to C. E. L., of Troy, N. Y.

MRS. E. B. DUFFEY.

We meet and jostle in the market places,
We smile and jest with one another there;
We see each other's calm, indifferent faces,
And neither knows the other's grief or care.

My life is darkened, and the way is weary;
And yours is shadowed over its fullest prime;
From my own sorrows do I know how dreary,
How desolate you are at this sad time.

You tell me life was full of joy and lightness,
And sweetest promise that man may know;
But midnight gloom o'ershadowed all its brightness,
And now you stand alone, o'erwhelmed by woe.

Alone! Your grief is yet so new, so crushing,
It seems too deep, too heavy to be borne;
A hundred memories through your soul are rushing,
You cannot check them, you can only mourn.

And yet, and yet, my friend—may I call you?—
You are most blest and favored among men,
You have no vain regretting to enthrall you,
No painful hours you would call back again.

O taste the sweets of life to you was given,
And from your lips was early dashed the cup,
You have reached the bitter dregs which even
In all our lives must fill the measure up.

For this sharp bereavement, ay, far better
His sudden woe, while love is fresh and strong,
Than the first flush, then feel love's bonds to fetter,
And know that one has lived too long, too long!

One has lived too long when love has perished;
The saddest word of all, that word, estranged,
We turn coldly from the one we cherished,
I love to disregard or hate has changed!

In our dead loves stalk like wan ghosts before us,
Unloving, and taunting of the far-off past;
In the cold, sunless heaven arches o'er us,
And we each walk alone life's way at last.

Blessed among men! for a brief season—
See golden years—so perfect, blissful, bright,
Walked in paradise, and this the reason,
Angel walked with you in robes of white.

Hand in yours, her heart unfaithful never,
A walked with you, but seems to walk no more;
With the through invisible she ever,
Waiting stand is upon the farther shore.

You have memories which ever bind you
In golden cords to that sweet, sacred past;
Ries which take you to the days behind you;
Ugh all else perish, these will ever last.

Is one spot which most her memory hallow;
With rocks and overhanging trees,
Armured rivulet with stony shallows,
Flowers, and birds, and softly-whispering
Breezes.

Graceful maples reach their arms, embracing
Umbre hemlock or the sighing pine,
Carriage bond a bright vine interlacing
Her altar, reared by hand of heaven;

Red lucence is the flowers' sweet breath;
Rem by wind, brook and birds is given,
Her spirit comes unheeded by death.

Yes pure she stands, though all kneading
Our dim eyes; she bears your thoughts away
Bright spheres where she finds perfect being,
Where earth's night is lost in heaven's day.

Will come when this your crushing sorrow
Prove a sweet and tender memory;
It will from a rich lustre borrow;
Treasure in your heart: 'twill be.

Many comes, with sad and tender yearning,
O the quiet rest your thoughts are led,
In the scenes of life, your footsteps turning,
O the silent city of the dead.

Teens Oakwood on the hillside lying—
In broad valley stretching out below;
Rise comes not, but only tears and sighing
Is, breaking hearts, crushed down by woe.

Pure granite or pale marble raises
A grief o'er a pale, pale, pale, pale;
Noble, grassy mounds, bestrawed with
Daisies,

Or mark where humble sleepers rest.

Don through the vale, the river
Or on through borders brightly green;
A surface sunbeams dance and quiver,
Reflections in its depths are seen.

river, in the beryl city
Where rush and roaring never cease,
Slaves, for what? a pale, pale, pale, pale;
A life holds no promise and no peace.

southward other slaves are toiling
On till night, 'mid furnace glare and heat,
Duty, sweating and molling,
And needs of human life to meet.

er their toil a smoky column,
The night gleams like a burning brand;
Way the mountains, faint and solemn,
Tentacles forever stand.

teful here, no noise or bustle
To disturb the quiet tomb;
Green, the leaves make gentle rustle,
G, and the sweetest flowerets bloom.

side a grave where the, the nearest
Is, pale, pale, pale, pale, pale;
Is buried who was best and dearest—
Ve, her mouldering form beneath.

own, rebellious and despairing,
A with your useless agony;
A, e'en your great sorrow sharing;
For death hath set her spirit free!

like with you and her steps her fall;
Stands by you though you see her not;
Heaven her true heart cannot alter,
Arthly love by her forgot.

see her, for your tears are falling,
Will ever blind the eyes of faith;
Hear her, for her voice is calling,
That spans the chasm made by death.

for you at the celestial portal,
ough the darkness gleams her fair young
[face]

essence of life immortal
Add angelic grace;
hed to you; oh, look and listen!
ity to you; oh, see and hear!

ity do her garments glisten;
ess darkness, she is ever re;
em you that her love enfolds you;
re and strong than mortals know;

des, and comforts and upholds you;
of life of heaven bow.

of youth! it has been yours;
hallo o'er your past;
g memory endures!
all that's left at last.

neet within the market place;
st with others we find there,
in one another's faces
rill rise a silent prayer:

you strength to bear your bur-
den, and faith to see His hand;
t which come as surest good,
pose better understand.

who is to marry Miss Cham-
American beauty, got his queer-
ing" his father in the hunting
re. He mistook the paternal
ted" him with shot.

A Consideration of Personalities.

to the Editor of the Religio-Philosophical Journal:

Some years ago I was inclined to be somewhat personal in regard to the shortcomings of a class of mediums. I may have been a little one-sided in my belief in Spiritualism, for I wanted nothing from the other side of life but its beauties. The false, the frivolous, the impure and mischievous, I had no use for. In fact, I had idealized it into a beautiful and perfect religion. I judged according to my own standard of truth. Whatever fell below this standard I denounced.

In a short time I learned that it was far pleasanter to keep my thoughts to myself until the time was ripe for safely speaking my mind upon the subject. I was told that Mr. or Mrs. So-and-so had been an instrument for the angel? world for years. Whatever had been said or done amiss was laid at the door of these angels (fall-nones, I suppose), or was caused by the condition of the sitters. The fraud was revealed, the sitters' doubts produced, then, or the evil within them brought the class of spirits that worked only mischief. I had become a firm believer in Spiritualism, and visited mediums for the purpose of seeing and conversing with friends lately passed to the other side. When my heart called for a daughter, whose name I certainly thought I knew, she came in the guise of a Carrie, a Jennie or a Lizzy, whom I did not know. A brother Henry came, whom I never had, costumed in an elaborate shirt-front and petticoats. A mother came whom I had not lost; then it was my husband's mother; if not his, it was his grandmother. Spirits sprang up through the floor and returned the same way; and the fraud in our hearts was so great that we only saw a grown girl spring from a heap on the floor to her full stature, seemingly covered with very thin black lace, fling her arms wildly in the air, then settle back to her heap while gradually drawing the lace over her white garments to simulate dematerialization. I saw she was lost within the folds of the cabinet curtain. The audience were mostly enraptured over this ghostly theatrical. I was simply disgusted. So you see what awful conditions I carried.

I heard at every conference meeting and from many eloquent speakers. You must have heard the medium, the dear instrument of communication from the angel-world; for whatever seems evil, there is a cause; you must extend the mantle of charity, and study until you understand the laws that govern this great phenomenon. Preach against the evil, but uphold the instrument of the evil; if it cannot do it right, but the fervor from the conditions within boiled over. Something got in the papers. It was considered a personal matter, although no names were used. The coat fitted so many friends of special mediums that I concluded my conditions had roused all the imps of darkness. But I see it has helped to bring out the truth which others may dare to connect the evil done among Spiritualists with the evil doers in the same cause. I always regret a personality that points out the door of the evil; but when our cause and society at large are being injured, there is no other way but that the persistent evil doer must be saved from the majesty. No so-called medium ever put a fraud upon the public and made a convert to Spiritualism, that did not in time cause more doubts and turn more away from investigating the subject than any one sincere though bigoted opposer could do, by talking and preaching a life-time. He can not live in the dark; it will come to light in time.

Here is where I stand to-day: hate! for evil, love for truth and charity for the weak. I believe there are many influences to fight against, whether of this world or of the one beyond, or both. I am unable to say, but I am inclined to believe that I need not look back at this value for the evil in the past, but rather in our midst. I believe that every true Spiritualist should use his utmost power to influence others for good; but when the evil continues, when the beautiful temple is desecrated and made a barometer of all corruption, and has become a den of thieves, let the tables be overturned and the evil doers in the temple. Let not the troubled waters be calmed until they flow pure as the crystal fount from which all truth and purity proceeds.

If the majority of the people must be and are under the psychic or soul influence of some leader (and this may be a fact), if this leader is not true and just, if he is not a good man, if the majority will be affected by his or her psychic influence, and more or less erroneous ideas will be inculcated, according to the perfect poise of the hearers or readers. Then send out none but pure teachers, and through their psychic influence they may in time psychoduct the world. Truly, truth is truth, whether it be light and water is water, wherever the fountain head; but as the pure crystal stream often becomes loaded with filth on its passage to the sea, so does truth become contaminated by the psychic influence of the impure soul who utters it. A. M. M. Newton, Kansas.

Infidelity.

DR. R. B. WESTBROOK.

What is infidelity, and who may with propriety be called infidels? The words *infidel* and *infidelity* are from the same Latin root, *infideli*. In the former the prefix *in* (not) is used, while in the latter it is omitted. The original, *fidelis*, means faithful, from *fides*, faith. The word *infidel* does not primarily and necessarily refer to what one believes, but to his fidelity to whatever he believes. The more comprehensive and practical meaning of the original word relates to the world, it is primarily a tribute to the world, to a trust or contract, and hence, in the language of the law, adultery is denominated "infidelity" because it is a violation of the marriage contract. By palpable perversion of language, and doubtless out of deference to ecclesiastical bigotry and arrogance, lexicographers have added to the original and real philological meaning of the word an arbitrary and utterly unjustifiable definition, founded entirely upon the puritanic *usus loquendi*, and applied it to the matter of a creed, what one believes regarding the dogma of a single sect, as to the infallible inspiration of its doubtful Scriptures—doubtful as to their origin, doubtful as to what they really teach, and equally doubtful as to the real character and teachings of the alleged founder of the sect. Against this perversion I firmly protest and refuse to be called an infidel until I shall have been proved unfaithful to a trust. According to the real meaning of the word, I would as soon be called a defaulter as an infidel. In my judgment, independent lawyers, and those who think have not been wise in tacitly accepting an opprobrious name without an earnest denial and an indignant retort. No class of men on earth are more free from infidelity than those who are vilified as infidels by those to whom the stigma properly belongs. In behalf of the Rationalists and Liberals of the world, I flatly deny that they are infidels, and boldly retort by charging the rank infidelity upon the paid, professional Christian clergy, with few exceptions, in that they are unfaithful in the search for truth, often suppress it when they happen to find it, and as frequently suppress the false and even untruthfully and dishonestly preach what they do know to be false. Such men are the real infidels and not those who are called infidels by the rank infidels.

I close with a kindly hint to some of our rationalistic writers and speakers who sometimes use the expression "orthodox infidelity" or similar words. Herein I think our "Homers" are caught "nodding." Has it come to this that there are men in our Liberal ranks who are not only willing to be stigmatized as infidels, that is, as defaulters and unfaithful persons, but tacitly admit that they belong to a sect having a "shibboleth" or standard of orthodoxy like other sects? Can it be true that some Free-thinkers cannot tolerate free-thinking? Let Liberals beware lest they fall into the secret snares of the narrow bigots who "profess and call themselves orthodox Christians!" Let Free-thinkers have no tests of "good and regular standing" except those of moral character, mainly honor and mental freedom.—*Free-thinkers Magazine* for July.

Dr. Westbrook does not apparently realize as yet the intolerance and bigotry of the body calling itself the "American Secular Union." With a very few honorable exceptions, the speckled flock wearing that label is composed of crude, bigoted materialists, holding in contempt all who do not sweepingly endorse the dogma of materialism. President Westbrook will find the pseudo-secular union a most incorrigible and irreclaimable parcel of blatant bigots who will not take kindly to any higher teachings and who have no true conception of secularism.

David A. Wells, who is reckoned a learned man and has just been LL.D. by Harvard, says that he would despair of getting into any waywardly were he required to undergo examinations that young men are called upon to pass before they receive their entrance papers.

Miss Maria Mitchell.

Miss Maria Mitchell, the distinguished astronomer, died Friday morning in Lynn at the residence of Mrs. Benj. H. Currier on Green street. She was one of the very small number of women who attained high rank in astronomical studies, and her remarkable industry and exceptional genius won her a deserved place in the esteem of scientific circles here and in Europe.

Maria Mitchell, born August 1, 1818; was the third child of William Mitchell, an earnest, studious man, a lover of nature and a teacher in the town of Nantuxet. His leisure hours were spent in a small observatory built on his own grounds and in mathematical calculations, and by these means he obtained, for services done the United States Coast Survey, additional salary that helped in the support of the ten small children growing up in his household. But one October night, in 1847, she was gazing through the telescope in her father's observatory, when she started by an unknown comet suddenly flashing across her range of vision. Carefully she obtained its right ascension and declination, but was afraid to announce it, fearing that some one else had seen it before her. Her father, however, who was undoubtedly proud of his gifted daughter, wrote to the Director of the Observatory at Cambridge, and the answer at once made certain that the obscure Nantuxet girl had indeed made a new discovery. Within a few weeks she found herself becoming famous. Scientific journals announced her as the discoverer of the comet which was classed as 1847, and with Mary Somerville and Caroline Herschel, and Frederick VI. King of Denmark, sent her a gold medal valued at twenty ducats. She still plodded on for ten years longer in the library, although she faithfully studied the heavens by night, and also contributed articles to several scientific periodicals. The desire of her heart, however, was to see the observatories of Europe, and at length, in 1857, she sailed for England. Here, as well as on the Continent, she was warmly welcomed to the most learned and cultivated circles. In Europe she was received by Sir John Herschel and Lady Herschel, Alexander von Humboldt, Leverrier, Mrs. Somerville and Encke.

After a year Miss Mitchell returned to Nantuxet, but in 1864, a year after her mother's death, she removed to Lynn, in order that she might be near Boston. She was then earning \$500 yearly for her astronomical observations at the Long Vassar College was built and Maria Mitchell was requested to occupy the observatory connected with the institution. She accepted and there held a professorship from 1865 until 1883, when she resigned on account of advanced age and infirmities. Since the latter resignation she has been residing in Lynn. Recently she had built a small observatory at the residence of Mr. Owen Dane, her brother-in-law, thinking it would afford her some amusement, but her health had been too poor to enable her to do any scientific work. She suffered with a disease of the brain, and had been failing for many months.

Miss Mitchell was the discoverer of eight comets during her career, in some cases being several days in advance of other watchers. In 1838, when the great meteoric shower took place, she and her pupils recorded the paths of four thousand meteors, and gave most valuable data in regard to their height above the earth, and the position of the radiant. The comet of Venus are considered of extreme importance. She had written upon the "Satellites of Saturn" and a book upon the "Satellites of Jupiter." In the midst of her busy life she found time in 1873 for a second visit to Europe, and was again cordially welcomed there, spending some time with the Russian astronomer, Prof. Struve, of the Imperial Observatory at Pultowa.

At Vassar she was deeply respected and loved by her pupils, while every one who met her was impressed with her dignity, her self-reliance and her marked talents. These institutions have given her the honor of LL.D. Columbia being the latest. One of her admirers, speaking of her lately, said: "Time has touched her face with many softening lines. The features are still irregular and unclassical, but a pure life, high thoughts and noble purposes have written in eloquent language the evidence of a great nature."

Miss Mitchell was a sister of Prof. Mitchell, formerly of the United States Coast Survey, and of Mrs. Joshua Kendall of Cambridge and of Mrs. Owen Dane of Lynn. The funeral services were held on Sunday afternoon at Nantuxet. Rev. Dr. Taylor, pastor of Vassar College, officiated.—*Boston Journal*.

LETTER FROM NEW YORK.

"The Future of the Negro."

to the Editor of the Religio-Philosophical Journal:

Under the above caption recently appeared an article signed "Cora Fairchild" in a new spiritual (?) publication in this city. Cora Fairchild, it is claimed, is a disembodied spirit. While the article did not attempt to dispose of the question it showed a decided prejudice to the colored people. This was all the more deplorable coming from a spirit. The article was obviously a piece of cheap fair play, and that I sent to the editor a brief reply, and I was again surprised that he did not for some cause want to publish it. The following is my criticism:

The colored people of America have fully demonstrated their ability to hold their own in spite of the gross and unpopularity of the population. There are no less leaders, beggars and tramps among them than among the white race. When set at liberty some twenty-four years ago, they started in life with nothing but the poor clothes to their backs, and notwithstanding the shameful treatment ever accorded them all over the South, robbing them year after year of their earnings, they have not only sustained themselves, but accumulated property in the millions. It is doubtful if the Caucasian race would or could have done equally as well under the same discouraging circumstances. When permitted they have made rapid progress in education, and thousands of them to-day grace with credit the halls of the great universities. They are the most law-abiding and loyal class. No colored man ever fired on the stars and stripes. They have always been loyal, peaceable and law-abiding. For years they have waited for some sign of protection to their civil and political rights, as guaranteed by the Constitution, but have not yet come. Elections in the South are still a farce and colored men are still murdered if they dare to assume their manhood. When, O when, will the people awake and crush out forever such villainy?

The article referred to in the English magazine is unworthy of consideration, and is not true in any particular reference to the colored people of the United States. How inferior and narrow-minded would the writer of said article appear in comparison with Frederick Douglass, Ex-United States Senator Bruce, and others who rank at least on a par with the average statesman.

But colored people are accused of "voting early and often" as taught them "under carpet-bag rule," and they have "not forgotten the lesson," says Cora Fairchild. That they voted early at one time may or may not be true, but that they ever voted or now vote often is denied, and unsupported by any evidence. It is the white race, if you please, who vote often, stuff ballot boxes, and shoot colored men for daring to vote at all.

The negro did his part well in helping to quell secession, and if any class have a right to "vote early and often" it certainly is not the white race who tried to destroy the Republic, but rather the colored race, who were to a man loyal to the Union. The race problem will be solved with the march of civilization and the general progress of political and religious freedom. The negro is here, and he is here to stay. No other part or portion of the human race is more valuable or essential to the universal welfare of mankind. JUSTITIA.

Letter from Boston.

to the Editor of the Religio-Philosophical Journal:

Dear Sir:—You are I do not address you as formerly from the "Wilds of Willow Creek." For a while I am destined to a sojourn in the "provid City of the Hub." Don't be alarmed, sir, I am not going to write a lengthy and tedious communication, and for the best of reasons, I have but little to communicate, at least that I care to tell you just now. In a little while I may have more to say; that little, I think, will rejoice your heart, and the hearts of all the truth-loving readers of the JOURNAL. Methinks I hear you saying as you finish reading the last sentence, "Why, what am I going to hear that is calculated to gladden my heart?"

About two years since I left Boston for Willow Creek, Nevada. At that time the materializing frauds were in the zenith of their glory. They were making money hand over fist. There were no less than eight of these materializing shows running in full force almost night and day, week in and week out. One of the oldest, acutest and most successful of the frauds had saved up, I have been credibly informed, about \$10,000 from her diabolical business. Boston was then called, and deserved the title of "The Home par excellence of materializing frauds." About the time of my leaving the city the righteous indignation of the honest part of the Spiritualists of our country began to be aroused against these notorious humbugs, and one of two successful raids had been made upon them, and the tricks and wickedness of some of them had been fully exposed. I need not say that this result was pleasing to me. I had these righteous Philistines god-speed in their good work, and departed. I returned from my sojourn among the mountains to Boston once more, the former home of the frauds, but what a blessed change has taken place. I left eight materializing frauds. I now find only the ghosts of two of them remaining. All the others have quietly folded their tents like the Arabs and mysteriously passed away, taking along with them all their trick paraphernalia, except what was captured from them—a goodly quantity—and not very long since exhibited to an astonished public in the Globe Theatre.

I can discover only two places in the city where these materializing business is even attempted to be carried on, and it is carried on sub rosa, never advertised. Peculiarly it is a losing business and must soon die out entirely. No one attends these seances except hopeless cranks. But I must speak charitably of such, for only a few years since I was just as big a crank as any of them. I am now a Spiritualist, however, of myself I must say I honestly believed in so-called materialization. I am honestly believe, with the best of reasons for so doing, that it is a vile and wicked swindle and outrage on the public. So radical has been the change of belief in the materializing business that many of my older spiritualistic friends are ashamed to own that they had any faith in it. Others like myself laugh over our former credulity and folly. No one who has any respect for himself or herself will own that they now ever patronize a materializing seance. Such is the blessed and radical change that has taken place in Boston. But Spiritualism, pure and simple has not been injured by the change; nay, it has been helped in its onward progress.

It was not the "Heathens of the Heath," the enemies of Spiritualism that brought these materializing frauds to judgment; it was the work of the earnest and honest Spiritualists themselves. I am well acquainted with the most prominent men and women who were at the head of these raiding expeditions, that ultimately wiped out the foul stigma from our city, and I know them to be of the highest character and social standing in the community. The only motive that prompted them to perform so disagreeable and oftentimes so dangerous a task, was their love of truth, a hatred of fraud, and a desire to protect the victims and a sincere desire to rid Boston of this wicked plague. And they have done their work well, a work for which every honest Spiritualist should feel grateful to them. It is through their efforts that Boston can no longer truthfully be called the "Home of Materializing Frauds." I hope other cities, similarly afflicted as ours once was may be as sincere in their efforts, and as successful in the end, as we have been in eradicating this materializing plague spot and all similar frauds from their midst.

I said I would not write a long letter, and I mean to keep that promise. But I cannot resist the temptation to bring my communication to a close without saying one word about the part the JOURNAL took in this war against fraud in Boston. I remember to its credit how careful it was in scrutinizing the evidences of fraud sent for publication. How careful and cautious an even, charitable it was in this whole business of materializing frauds. But the moment that guilt was evidently proven, then without fear or favor the whole story appeared in the pages of the JOURNAL. You cannot tell how much it has done in helping us to reach the blessed consummation which this letter announces. It seems to me that the thanks are due to the JOURNAL for its untiring efforts, not only here but all over the country, to purge our beautiful philosophy from the foul stain of fraud. It would give me great pleasure to name, if I could, any other Spiritualist paper beside the RELIGIO-PHILOSOPHICAL JOURNAL that has fought so valiantly and consistently for this holy crusade against fraud of every kind in the ranks of Spiritualism. W. L. THOMPSON.

A Word of Encouragement.

to the Editor of the Religio-Philosophical Journal:

While we have never met face to face, our spirits have been in constant communion for nearly twenty years. During all this time I have noticed a gradual and steady growth and enlargement of the standard of religious truth underlying the editorial presentations of the JOURNAL. In fact, it is no small tax on the reader to keep up with its progress. Every issue seems to be a revelation of higher truth, or a denunciation of one already received. The ringing editorials of the last few issues clearly evince this. The light of that natural truth proclaimed in these must dispel superstition and assumption resting on an age of ignorance, as the light of the sun does the fog and darkness of night. It is the judgment and appreciation of your efforts, and while I am sure they may afford little or no encouragement to one so well grounded and fortified in religio-philosophical truth as you are, still the real satisfaction felt by the writer prompts the expression.

The most intelligent part of the world is rapidly reaching to this great standard: That there is an all-pervading and all-inclusive exclusive power, impersonal because incomparable, that fills the entire universe of matter and mind, imparting that life and energy that crystallize in the grain of sand, materialize in vegetation, feels in the sensations of animal life, thinks and reasons in conscious man, and gives that intuitive perception that belongs alone to the spirit; that this unlimited Being, Energy, Truth, Spirit, God, fills, directs, controls and governs the entire universe just as the corresponding soul or spirit of man fills, directs and governs his own limited body—he being made in the image of the unlimited: that this Being, Truth, God, is at every moment everywhere, present waiting to be perceived, accepted, felt, and utilized to bless and benefit; that the highest duty of man is to search out this all-pervading truth, and apply it to practical human affairs; that the only true faith is such an abiding trust in this great truth, and its practical efficacy, as will inspire adequate efforts to learn and apply it to the wants of man. This high progressive standard and abiding faith, and the consciousness of an immortal life to devote to the work before us, are the sources of nineteenth century inspiration. No laborer has removed more obstructions to progress in this direction, or exposed more stimulating shame, than you have. Go on, my brother. Continue to apply the truth according to the highest standard, with a zeal born of faith in it, and that still, small voice assures me that no three hundred years shall pass, as in the case of the noble Bruno, before your labors are duly appreciated and rewarded. J. L. BATCHELOR, Clarinda, Iowa.

The International Congress of Spiritualists.

to the Editor of the Religio-Philosophical Journal:

IN THE RELIGIO-PHILOSOPHICAL JOURNAL of June 15 I read the invitation to American Spiritualists to attend the International Congress of Spiritualists to be held in Paris on the first of September. I presume it is in the interest of harmony that the notice is given that the question of reincarnation—which is popular among the French followers of Allan Kardec—will not be brought up at the convention, "save such as we are all agreed upon" including:

1. Belief in the immortality of the soul.
 2. Possibility of communion with those in a life.
 3. Personal responsibility for our thoughts and deeds.
- I need not quote further to raise the question whether we are all agreed that we are responsible for all our thoughts? If we are agreed upon this, does it not stultify the teaching of spirits as well as mortals that some of us are at times inspired with thoughts and ideas from the Spirit-world, so-called; that thoughts foreign to us are pumped into our brain for the purpose of enlightenment and good deeds, or for evil and vindictive motives according to the nature of the spirit that finds a channel through which it can impress itself and influence a person yet in the form?
- It seems to me that this might be a question for consideration in the Congress to be held in Paris, as well as elsewhere. W. S. WOOD.

Notes and Extracts on Miscellaneous Subjects.

Los Angeles is to build a sewer to the ocean at a cost of \$6,000,000.

The offers received at Johnstown to adopt orphans is far in excess of the supply.

William Lincoln, who lives near Grafton, W. Va., has a cat that plays with rats but is death to snakes. Ben Butler's best eye is now in poor condition, and it is feared that he may become totally blind.

Mrs. C. W. Bruce of New York has given \$50,000 to Harvard University for a photographic telescope to be used in the observatory.

Carlotta Patti's voice is said to have been the highest soprano ever known, and her execution was correspondingly marvellous.

The French Council of Hygiene has just forbidden the use of blue paper in the public schools, claiming that it was making France a near-sighted nation.

Bees settled in the top of a house near Atlanta, Ga., eight years ago, and the other day, when the gable end was removed, the entire roof was found to be filled with honey.

A Nuremberg manufacturer has invented pencils in blue, black and brown for writing on the human skin. They are for use in anatomical and chemical demonstrations.

Walt Whitman writes to a friend in New York: "I am easier and rather better these days, and am wheeled out in a strong willow chair every day. But I am a bad old wreck."

Prof. T. H. Huxley says that he has never entirely recovered from the effect of a blood poisoning contracted during his first post-mortem examination, performed when he was less than 14 years of age.

The scepter of the Egyptian king has been examined chemically by Professor Berthelot, and is proved to be nearly pure copper, with only traces of lead. It is supposed to be about six thousand years old.

Tulane Lake, in California, which was formerly twenty or thirty miles in extent, is now only fifteen by twenty. Although the water is strongly impregnated with borax and alkali, the lake is full of fish.

The Royal Meteorological Society of England is making a collection of photographs of lightning flashes. One photograph is noted the time of the flash and the interval between it and the thunder.

It is expected that the grape crop in California this season will be the largest in the history of the state. The wine production is estimated at from 30,000,000 to 35,000,000 gallons. The raisin crop will be a very heavy one.

Queen Victoria and the Prince of Wales were much pleased when they visited the Royal Agricultural Show in Windsor Park at the hearty greeting they received, the royal crowd shouting, "Good old Vic!" and "Good old Prince!"

Lady Jane Grey, according to a letter of her time preserved in the archives of Genoa, was short and thin, but prettily shaped and graceful, with small features, a straight nose, and red lips, her hair being auburn and her eyebrows dark, while her eyes were "roset" or light hazel.

"Marie, Baronesse de Vassera; born March 19, 1871; died Jan. 30, 1889. "Life is a flower; it opens and is plucked." This is the inscription on the headstone of the grave in a cemetery near Vienna where repose the remains of the woman who shared the tragic fate of Crown Prince Rudolph.

A curious feature in ornithology is reported from England and Australia. Yorkshire, England, where a hen hatched two chickens from one egg, both chickens being in perfect state except that they are joined together on one side of the membranes of the wing. Beyond this they walk about and feed in the usual manner.

A man at Allentown, Pa., has two tree frogs which dwell contentedly in a glass jar containing water and a tiny ladder. When the water is full the little fellows crawl up the ladder and gaze around, but when a rain is coming they dive to the bottom of the jar. These movements are made hours in advance of the change in the weather.

Since cock-fighting has been suppressed in South Carolina the sporting men have been endeavoring to create some suitable amusement to take its place. It seems that the lawmakers, never having contemplated such a thing as bull-fighting, made no provision for its prevention. Now comes an advertisement of a bull fight to take place in Florence.

State Geologist George H. Cook, of New Brunswick, N. J., reports a number of interesting discoveries in fossils recently made. Besides numerous footprints, leaves and other remains of prehistoric days, several fossil fishes have been discovered at Scotch Lake, and in a quarry at Belvidere. One of an animal resembling the horrid tooth of the western plains.

N. C. Curtis, a farmer on Grand Island, Cal., is using steam in his work with good success. He ran his plows attached to a traction engine, and working night and day plowed over fifty acres in twenty-four hours. He also has another engine, which draws eight six-horse narrow gauge, doing the work of a large number of men and horses in a short time and at a small expense

Man Arrested for Hypnotizing Shopkeepers.

A prosecutor of the city of Wolverhampton, Stafford, England, is in a quandary as to how to proceed with a young man who has been charged with the crime of hypnotizing shopkeepers. The man, whose name is Lewis Albert, is a student of the University of Oxford. He has been charged with the crime of hypnotizing shopkeepers, and is now in custody of the police. The man is a young man, and is a student of the University of Oxford. He has been charged with the crime of hypnotizing shopkeepers, and is now in custody of the police.

WITHOUT MONEY OR FRIENDS.

He began to hypnotize with a vengeance. Shopkeepers, usually women, began to discover the contents of their tills very mysteriously. After a visit from the young man, the tills were found to be empty. The man, whose name is Lewis Albert, is a student of the University of Oxford. He has been charged with the crime of hypnotizing shopkeepers, and is now in custody of the police.

ALBERT'S LAST VICTIM

was a young man aged nineteen, the attendant at the box office of a theater at Wolverhampton. He was found by the police, and was charged with the crime of hypnotizing shopkeepers. The man, whose name is Lewis Albert, is a student of the University of Oxford. He has been charged with the crime of hypnotizing shopkeepers, and is now in custody of the police.

Planetary Evolution or a New Cosmogony, being an explanation of Flagrant Growth and Life Energy, upon the basis of Chemical and Physical relations of the elements of nature. There is a great demand to illustrate the process of Evolution and this work may assist the reader to a better knowledge of Natural Laws. Price, cloth, \$1.00, paper 50 cents. For sale here.

Illuminated Buddhism, or the True Nirvana, by Siddhartha Sakya Muni. The original doctrine of "The Light of Asia" and the explanation of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader that the author, who is a student of the University of Oxford, has been charged with the crime of hypnotizing shopkeepers.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond. An Addendum to a Review in 1887 of the Seybert Commission's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

Unless more care is given to the hair, the coming man is liable to be a hairless animal; hence, to prevent the hair from falling use Hall's Hair Renewer.

"Mrs. Winslow's" Soothing Syrup for Children Teething, softens the gums, reduces inflammation, allays pain, cures wind colic. 25c a bottle.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction."

The Perfect Way, or the Finding of Christ is the significant title of a valuable work by Dr. Anna B. Kingsford and Edward Maitland. It is a fitting and lasting monument to the memory of Dr. Kingsford, so lately passed to a higher life. The work is adapted to all creeds, as the Theosophists claim it as theirs; the Christian scientists admit their reading is not complete without it, as they find many truths in its pages; and Spiritualists and Liberalists have discovered much that is convincing and corroborating in the facts and statements. Price, \$2.00; postage, fifteen cents extra. This edition is a facsimile of the one which costs \$4.00. For sale at this office.

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. F. De Witt Tappan's article on Modern Spiritualism, by Judge E. D. Bailey an able antagonist to Tappan. Price only five cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and that anything less than the subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry (John) are, classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Deleuze is one of the best expositions of Animal Magnetism, Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted so promptly because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is in G. L. B. results, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

Chaucer's Depew appears to be a model husband as well as a model orator. He sells for Europe tomorrow with his family. "I did not expect to go across," said he, "though I always take a vacation. I had planned to go to California and, perhaps to Alaska. But the Western people are so hospitable that dinners, receptions, and speeches would be the rule. Mrs. Depew made up her mind that this would not be rest for me, and while I was away she engaged passage on the steamer. I did not know anything about it, but I suppose I will have to go."

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A new dressing. It regrows hair; promotes a vigorous growth; prevents the formation of dandruff; makes the hair soft and silken and imparts a delicate but lasting perfume.

"Several months ago my hair began to fall out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequalled. For restoring the hair to its original color, and for dressing, it cannot be surpassed."—Mrs. Geo. LaFever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. It promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Day, Cohoes, N. Y.

"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."—P. J. Cullen, Saratoga Springs, N. Y.

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THE PARIS CONGRESS.

W. Stainton-Moses, M. A., editor of *Light*, London, in his always interesting "Notes by the Way," which regularly cover the first page or two of that excellent paper, thus discourses on the proposed convention:

There has already appeared in *Light* an announcement of the forthcoming Spiritualist and Spiritist Congress to be held in Paris between September 9th and 16th next. I have received from Mr. Leymarie an urgent personal invitation on behalf of the Executive Committee. It is suggested that I take that opportunity of bringing forward my views on the subject of confederation—a durable general union of all Spiritualists. This, my correspondent tells me, is the end aimed at by all the members of the Executive Committee of the Congress. Here comes me to contribute a paper stating and enforcing these views, and adds: "It is obviously of the highest importance that all may be useful for the development of Spiritualism should be carefully considered, and it is therefore to be hoped that everyone who may be able to do so will send us a statement of his or her views." In the printed circular, which was distributed at the recent Conversations of the London Spiritualist Alliance, it is explicitly stated that the fundamental points to be affirmed are, 1. The survival of consciousness after death. 2. The relations between the living and the dead. To this is added, "All questions that divide us will be set aside."

Adverting first of all to the last announcement, it is matter for gratification to find that the position I have consistently taken up in respect to union and harmony among all students of our vast subject is to be the position assumed by the Executive of the Congress. It is to be an essentially catholic body. Its promoters put aside matters of contention, and fix the attention of those respecting which we are united. The wisdom of this course is undoubted in my mind. Points of division are generally speculative; points of agreement are generally practical. The former we guess at, the latter we know. The one is in the air; the other has its foundation in solid fact. Let us then, admitting the wisdom of the course proposed, trust that the Executive will find itself supported by a large contingent of British Spiritualists. If it were in my power I would gladly go and add whatever sanction my presence and voice could give to a course which I entirely approve. At the request of the Executive Committee I gladly advise them of my own adhesion and of that of the journal which I edit. The London Spiritualist Alliance occupies already a position similar to their own, and led the way four years ago in advocating what the Executive Commission is now putting out as its programme. There can, therefore, be no doubt as to the course which that body will pursue. It is in hearty accord with the Commission.

With reference to the preparation of a paper for the congress, I fear that I can add nothing to that elaborate address—"Spiritualism at Home and Abroad: its Present Position and Future Work"—which I delivered before the London Spiritualist Alliance on November 13th, 1885. It has been four years before the public, and I have nothing to add to it. It remains in my mind just as clearly and imperatively a duty to organize now as it was then. It remains an urgent duty to proceed with constructive work duly organized and with experiments rationally conducted. I see no reason to modify the plan which was set forth in that address. It must be admitted that four years' trial has not shown the progress that was anticipated. There can be no good end served by a refusal to face facts. Organization has not succeeded; and the attempt at systematic experiment has not succeeded either. Yet a consideration of the replies made to my proposal causes me to speculate on the reasons why this plan should fail of success. I will print hereafter some extracts from French journals, and from some correspondence on the subject, which will show that the exceptions to complete acceptance were very rare. Yet neither confederation nor organized research has been successfully carried out. It may be that a dearth of mediums is accountable for the latter failure. It may be that Spiritualists refuse to organize from an apathy, a torpor, a lukewarmness, and, in the last analysis, a selfishness, the traces of which are over the whole movement in all its various manifestations.

It is worth while to look steadily at this point, for it is of vital moment. We have an experience and a knowledge beside which all other knowledge is comparatively insignificant. The ordinary Spiritualist waxes wroth if anyone ventures to impugn his assumed knowledge of the future and his absolute certainty of the life to come. Where other men have stretched forth feeble hands groping into the dark future, he walks boldly as one who has a chart and knows his way. Where other men have stopped short at a pious aspiration or have been content with a hereditary faith, it is his boast that he knows what they only believe, and that out of his rich stores he can supplement the fading faiths built only upon hope. He is magnificent in his dealings with man's most cherished expectations. "You hope," he seems to say, "for that which I can demonstrate. You have accepted a traditional belief in what I can experimentally prove according to the strictest scientific method. The old beliefs are fading; come out from them and be separate. They contain as much falsehood as truth. Only by building on a sure foundation of demonstrated fact can your superstructure be stable. All round you old faiths are toppling. Avoid the crash and get you out."

When one comes to deal with this magnificent person in a practical way, what is the result? Very curious and very disappointing. He is so sure of his ground that he takes no trouble to ascertain the interpretation which others put upon his facts. The wisdom of the ages has concerned itself with the explanation of what he rightly regards as proven; but he does not turn a passing glance on its researches. He does not even agree altogether, with his brother Spiritualist. It is the story over again of the Scotch lady who, together with her husband, formed a "kirk." They had exclusive keys to heaven, or, rather, she had, for she was "uncertain about Jamie." So the infinitely divided and subdivided, and re-subdivided sects of Spiritualists shake their heads, and are "na certain about" one another. Again, the collective experience of mankind is solid and unvarying on this point that union is strength, and disunion a source of weakness and failure. Shoulder to shoulder, drilled and disciplined, a rabble becomes an army, each man a match for a hundred of the untrained men that may be brought against it. Organization in every department of man's work means success, saving of time and labor, profit and development. Want of method, want of systematic work, fatal

energy, undisciplined effort—these mean, bungling failures. The voice of humanity attests the truth. Does the Spiritualist accept the verdict and act on the conclusion? Verily, no. He refuses to organize. He is a law unto himself, and a thorn in the side of his neighbors.

Once more; it is an accepted truth that no cause can be worthily advanced the votaries of which are not willing to sacrifice selfish aims and to throw into it that vitalizing energy which comes of strong conviction, and of a readiness to bear witness to the truth that they hold, even at some personal risk of loss, at some self-sacrifice, at some cost of time and money, or money's worth. Bricks cannot be made without straw: great efforts to disseminate truth cost money; workers ought to be and must be adequately paid, unless self-respect is to be forfeited. How much do you believe—a shilling, a crown, a pound? Is a question that is habitually found inconvenient by the average Spiritualist. He is content to let a few willing souls bear all the burden and heat of the long day, slaving in unrequited toil, or sacrificing their substance for duty's sake, while he frisks in heedless abandonment, sublimely self-contained and self-satisfied. Gives tithes of his possessions? Not he. Tithes are a remnant of an ecclesiastical system happily past away. Give according to his ability, as the humblest sect gives to the necessary support of its minister and his work? No, he sees no reason. He has got all he wants out of Spiritualism, and the whole fabric may rot for aught he cares. Responsibility for knowledge? Not at all: he does not see it. He will instruct (save the mark!) any who place themselves in his hands, but he draws the line at subscriptions. And so while he and his sort enwrap themselves in a mantle of selfishness, work lags, men who would do good service drop out of the ranks of public workers because they must earn a living somewhere else, and Spiritualism becomes byword and yet another cause than that which distinguishes it in the police-courts. These are a poor folk, men say, they cannot even support and maintain their own work, which they vaunt as Divine, and advertise as immediately introductory to the millennium.

These are plain truths, and it behooves Spiritualists to weigh and consider them. For such a work as ours has grown to is not done by vapouring, by bumptious talk about what we know—the more we know the less we are likely to say about it; it is the sciolist who shrieks—by selfish isolation, by feline scratches at a neighbor who sees not as we would have him see, by internal dissension, by quarrelling and strife; by none of these, but by a resolute performance of the duty laid on each, by cohesion, by self-sacrifice, by steady determination, in short, by the employment in our specific work of those methods which have been found successful elsewhere and everywhere in the world through.

SPIRITUALISM AND MEDIUMSHIP.

Every candid and careful observer will admit that the world was never more receptive than to day for the truths which Spiritualism offers. The mighty currents of human thought began nearly ten years ago to set strongly away from materialism and agnosticism, this revolution being so powerful that its effects are plainly seen in the secular press as well as in the current literature. The world may not be hungering and thirsting after righteousness, but it is loudly demanding some satisfactory and intelligible solution of that problem which underlies all other problems—the meaning, purpose and destiny of life. The shifting sands of liberal Christianity, the chilling winds of orthodoxy, the shadowy phantoms of Theosophy, and all the nerveless and colorless mysticism which appears now in one form and now in another—these have proved themselves powerless to lift humanity out of the sloughs of selfishness and indifference.

The world is ready for Spiritualism, but Spiritualism is not ready for the world. Something is radically wrong somewhere, or there would not have been in the civilized world to-day a single honest disbeliever in immortality and in the fact of spirit return.

Why is it that after the world has had proofs of immortality placed before it for forty years in such a manner as to satisfy the most exacting claims of investigators, that matters should stand as they do? Why is it that so many active workers in the movement have gone into other fields of labor? Within the past fifteen years nearly fifty (?) prominent workers in the cause of Spiritualism have disappeared from the public platform. They have gone into business or professional life, or married and settled down. They were all of them men and women of character and consequently of influence. Their words meant something because of the personality behind them. Have their places been filled by men and women of equal intellectual power and purity of purpose? Can we point to-day to fifty or twenty or ten recognized leaders in the Spiritualist cause in America, of brains, and with self-sacrificing devotion to the work for which they came? Has not mammon as many followers among the high priests of Spiritualism as among orthodox or liberal ministers? It is a sad commentary on human weakness that the one belief in the world which is able to prove its claims, the one belief which answers satisfactorily and conclusively the great question, "If a man die shall he live again?"—the one belief among all the creeds that does not rest upon authority, should have to depend for its propagation chiefly upon those who care more for the dollar than for the truth.

The knowledge which the world has of Spiritualism must, of course, come primarily through mediums. The world judges Spiritualism by its mediums. To say that they and their mediumship have deteriorated during the last few years is but to state a well-known fact. An intelligent and impartial agnostic who has been investigating Spiritualism said recently:

"I have had sittings with forty-two Spiritualist mediums. From six of them I obtained what I consider to be genuine phenomena; concerning eight of them I was unable to form a definite opinion, and the remaining twenty-eight were undoubtedly humbugs. Now, I don't judge Spiritualism by these twenty-eight, but a great many outsiders would. I found at the outset of my investigations so much illusion and delusion, so much guess work, both shrewd and awkward, so much that was only ordinary character reading; I detected so many attempts on the part of mediums to draw out of me what they ought to have seen if their clairvoyant vision had been clear; and there was so much vagueness in their replies when I would pin them down to some simple question, that I became discouraged and disgusted more than once. If they prophesied anything concerning my affairs they would place it so far in the future that I would have forgotten all about it when the time for fulfillment of the prophecy arrived. If they spoke of anything in my

past life, it would be in an interrogatory form. I have been told that among mediums a regular underground railway exists by which they convey information to one another which may be useful in their circles. However this is, some of them surely need information. Were it not for the genuine phenomena which I believe I found in six of the forty-two mediums I should have set Spiritualism down as a stupendous illusion. I hold the belief in profound respect, in the mean time suspending my judgment as to whether its phenomena are to be attributed to spiritual intelligences existing outside of and apart from the medium's own mind."

This is the result of one earnest man's researches; but how many investigators will we find who are able and willing to pursue their search for truth thus far? No one in ten thousand. The other 9,999 will meet with some palpable fraud or some half-developed medium, before their investigations have hardly begun, and they will give up in disgust. The world will judge Spiritualism by its mediums, and the least bit of trickery, of pretence, of mere guesswork instead of certainty, will bring its penalty.

Now we have been told again and again that mediums are generally persons, the elements of whose natures are but loosely held together; that upon and through their organisms the spirits work; that this breaks up the cohesion of their being, blunts their moral sense, dulls their intellect and wears out their bodies; that all genuine mediums are sensitive, and are hence peculiarly liable to all influences, both good and bad; that they succumb to temptation more easily than coarser grained persons; and that this is the reason why there are so many melancholy exponents of Spiritualism.

Admitting this to be true, it only shows that the subtle laws governing mediumship and its development are not yet understood. It does not seem reasonable to assume that in the nature of things a medium should be incapable of attaining that which is his or her office to develop in others—higher manhood and womanhood. For if our belief in immortality does not make us better here and now, of what use is it? If, then, mediums are exposed to dangers in their own spiritual growth from which others are exempt, it is surely our especial duty to give them our sympathetic aid.

But the spread of Spiritualism and the spiritualizing of the world depending essentially upon the mediums, it is doubly incumbent upon us to see to it that mediumistic powers are not perverted or degraded to ignominious uses. It will not do for us to throw the responsibility of ourselves and upon the Spirit-world; we should not expect them to do for us that which we ourselves have not the moral stamina to undertake. Evil influences, from whichever side of life they come, can always be counteracted and outweighed by good. An evil spirit has no power to harm that we can not defeat, and a good spirit has no power to help that we can not render half use to. We Spiritualists are the arbiters of the destiny of Spiritualism as a power for good in the world. Not that the Infinite One has revealed His truth to us alone—no; but He has shown us a portion of His will concerning us and leaves us free to do with it as we please.

What can Spiritualists do to lift Spiritualism out of its chaotic state in which it still finds itself? What will consolidate its scattered forces? What will bring the 8,000,000 (?) Spiritualists in America into one compact body whose energies of thought and will shall not be dissipated and whose power for good shall be resistless? A step toward this would seem to be the concentration of thought and desire upon one object, and this object a very simple and attainable one, namely, the development and protection of mediumship, with conventions to secure the discussion and arranging of a universal platform. With this platform adopted in every town and village where Spiritualists are found, a little band of even only three or four earnest, sensible, big-hearted men and women could be formed who would agree to give their united sympathy and aid to any developed mediums among them; to prevent them from misusing or overtaxing their gift; to throw around them the safeguards of their mental, moral, and social support; to assist cautiously in the development of any new mediumship that may appear; to restrain young mediums from going before the public before their powers are well defined and strong; if such little bands could be formed all over the country, with one common aim, they would be the nucleus for strong organizations in countless places where none now exist. By this concentration of thought upon one object great practical results could be secured more easily than in any other way; for we know that thoughts are entities and are as powerful as deities. Of course there must be behind it all a genuine love for humanity and a desire to help our fellow-men. This can be the only lasting bond of unity.

From the formation of such little societies for this purpose, with the consequent binding of all Spiritualists together, it would seem but a short and easy step to the founding of a Mediums' College, where, under favorable conditions and with able and experienced teachers, mediums should be developed for their work, just as ministers, lawyers and physicians are trained for theirs, in theological, law and medical schools. That some such work must be done, that some systematic instruction in physiology, hygiene and philosophy is necessary before we shall have a body of mediums who will command the world's respect, is too obvious to require argument. Educated mediums, whose moral characters are above reproach and whose lives are blameless, who will be able not only to let higher intelligences speak through them but who are themselves competent to give an intelligent reason for the hope that is in them, will be an incalculable blessing to the world—and what in comparison is, after all, a trivial matter—will make the name of Spiritualist respected.

This cannot be accomplished, however, either with or without the aid of the Spirit-world unless we have within us a profound sense of the solidarity of mankind and a strong desire to lift a little of the heavy burden of woe that oppresses our race.

Shall Capital Punishment Extend Beyond the Body?

When Does the Electriment Die? Is Death a Process?

The suspicion which has started a whole community and which is spoken of with abated breath, that the famous mind-reader, Mr. Bishop, was done to death by instruments in the hands of skilled physicians, and which, it is admitted, can never be absolutely proven to the contrary, has awakened a feeling of uncertainty as to what death is, and when it actually occurs. The investigations of Dr. Tanner have opened up most unpleasant statistics which hold the shuddering attention of every reader.

death, or which, as you may say, is a man. The world is full of sympathy, of earnest, humane impulse and unmanly for the first man to give up his life. Circumstances attended by mystery, clothed by the imagination with a vivacious coloring which will never appear again to surround the Electriment. That the term Electriment should be applied to this means of execution finds its valid excuse in the fact that there has been no proper term coined to popularly express the electrical death of the criminal. The first time anything happens is the time of its supreme interest and attraction. After ten criminals have been executed by electricity, the process will have become a matter of every day news. Is it not right, then, that at this moment, when such a series of circumstances should have directed public attention to the subject, that a word of warning and of protest should be spoken in the interests of justice beyond the material, or in other language, should not the question be raised as to whether the death of the body shall not end the punishment of the criminal?

It is generally conceded that capital punishment is continued rather for the protection of society than for the actual punishment of the offender. No punishment is Christian which is not remedial in its nature so far as the culprit is concerned. Were it the sole end to be obtained, to improve and correct the character of the criminal, imprisonment under the most Christian discipline would be the better way. But since it is decided that, for many reasons, capital punishment must still obtain, no person of any humanity would desire that it should extend to the spirit as well as the body. A man's life is enough to satisfy society. Shall his spirit be tortured?

It is the popular idea that when the breath leaves the body, the heart ceases to beat, the limbs become rigid and all animation and vitality are over, that the process of death is complete, and that the spirit of the man is utterly gone—separated from its earthly tenement of clay, and that the material envelope is empty and denuded of its former occupant. But there are many thinkers who believe that the process of death begins at the point of apparent death, and that the initial stage of death proper, or, rather, the first step of re-birth, is taken at the moment when the last bubbling sigh from the motionless lungs gives to the accustomed ear the warning of material death.

It cannot be supposed by persons who have made the analogies of nature a study that the process of entering on a new state of being and assuming a new body, should be instantaneous, or otherwise than according to natural law. Even as birth is a process which begins at a certain point, when nature has prepared her child for entrance into a new world, and which occupies more or less time, from one hour to three days, so birth into a new world from this, the separation of the spirit from the envelope which contained it, should, by analogy, occupy a varying amount of time, and may be from a moment to at least three days in the process. "There is a natural body and there is a spiritual body," declares St. Paul. We know that for the birth of the natural body, even after its full preparation for its material existence, time is required to bring it forth into those relations, and if there be a spiritual body awaiting the consciousness after material death, who shall say that time shall not be required wherein to consummate that union and reawaken the consciousness to its new relations? If this be so, and the death of the body is but the initial instead of the final step in the process of progressive being, even in the old, the diseased, the victim of long-seated disorders or the invalid who goes inch by inch along the road to the grave, what may we reasonably argue of those who are suddenly stricken out of life in the prime of health, in the flush and vigor of youth, in the strength, vitality and glory of middle age, as physically represented? Can it be possible that a man is utterly dead, that his spirit is disentangled from the flesh, and nothing but a shell remains, in one thirty-second part of a minute? At three o'clock alive, awake, conscious, active, breathing, feeling, emotional, dominant, life intact and health smiling in the face of death, and at three o'clock and three seconds dead, deserted, nothing left but a heap of matter, nothing remaining but a mere refuse of nature, unattended, unmoved, and not to be affected any more? It cannot be possible. There is no process of nature which can be given as a precedent. If there is a soul at all, if there is any existence at all beyond the death of the body, that body there of the Electriment is still going through a process! It is yielding up by natural degrees the life, the will, the emotion, the soul, the man, who must detach himself, either consciously or unconsciously, from the tenement he has so lately fully occupied. If this be so, and who shall say it is not so, shall we not give the prisoner the benefit of the doubt?

We have carried out the law to the full; we have deprived the man of ever mingling with us again to commit crime or to do us any harm. His body is helpless and rapidly growing cold in its material death. Shall we not be satisfied? Shall we not permit the soul to depart in absolute peace? Shall we not leave the man alone until he shall have fully escaped and is beyond our hindrance? Do we, in scientific investigation, take sufficient account of the possibilities of the invisible? Are we not assuming a tremendous responsibility, when we subject a body too soon to dissection? Can we tell whether we do not impede the *real process of death*, and retard the natural separation of soul and body by impertinent and cruel disturbance? In other words, shall we supersede the mercy of God, and carry mortal justice into the other world? Such is not the will and cannot be the intent of the law. If this argument seems valid, or even leads to a doubt in the minds of those in charge of cases similar to that which it has been decided shall occur in June, should not some measure be taken to add to the Christian charity which has advocated electrical death, the further Christian grace of peace to the soul of the Electriment? Let his body remain in peace and quietness for a reasonable length of time. Do not disturb and intrude upon the solemn and wonderful event which your sudden application of a lightning-like current has brought to pass. Respect the right of the immortal spirit to its own natural process of birth. Reverse the inviolable power which may be at work beneath the fast-stiffening features of the dead. Grant time, grant time, before the spirit of scientific inquiry shall come in opposition to the spirit of a man, and let the law protect, and courtesy enhance the ease with which the man shall really die.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—The Religious Outlook. Mark Time. Theosophists.
SECOND PAGE.—Questions and Responses. Spiritualism vs. Satanism. Prof. Campbell on the Brotherhood of man.
THIRD PAGE.—They Were Buried Alive. Book Reviews. New Books Received. July Magazines Not Before Mentioned. Miscellaneous Advertisements.
FOURTH PAGE.—Insane Asylums. Ministerial Famine. The Religious Outlook. A Methodist "Mill." General Items.
FIFTH PAGE.—Woman's Department. Concerning Mental Contagion. Convention and Camp Meeting. Miscellaneous Advertisements.
SIXTH PAGE.—A Reverie. Various Religions of the World. The Old Roman Wall of London Unearthed. Who is Right? Letter from Miss Bigelow. The Encouragement of Original Research. The Pope and the Italian. The Labor Problem. A New Theosophist. "Heaven Revived." Notes from Brooklyn, N. Y. The Light of Egypt. The Divine Plan of Creation. Notes and Extracts on Miscellaneous Subjects.
SEVENTH PAGE.—Buddhism. Miscellaneous Advertisements.
EIGHTH PAGE.—Prof. Coues and Wm. Q. Judge. A Blavatsky Skit. Blavatsky vs. Collins. Miscellaneous Advertisements.

For the Religio-Philosophical Journal.

THE RELIGIOUS OUTLOOK.

Shallow Advanced Thought and Radicalism—Ethical Culture.

Liberal Christianity—Spiritualism—The Two Paths.

GILES B. STEBBINS.

Forty years or more ago that able and earnest orthodox clergyman, Rev. Horace Bushnell, sat in a meeting of his Congregational clerical brethren in Hartford, Ct., and listened quietly to their discussion of sundry theological dogmas. At last his opinion was asked and he said, in substance:

"Brethren, it is not for me to say that these questions are trivial, but their vital importance is passing away. Graver and deeper matters loom up before us in the near future, not of election and reprobation, not of trinity or atonement, but we shall soon be asked, 'Is there a God or any Divine government? Is there any future life?' And these questions we must be ready to meet, not by dogmatic assertions, but by argument and illustration that will satisfy reason and conscience, and awaken spiritual life."

The condition of religious thought to-day justifies his sagacious foresight. "Old things are passing away;" time-honored standards are going down; authority is giving way to the progressive development of truth.

Arthur Penrhyn Stanley, Dean of Westminster, addressing the Episcopal clergy of New England during his visit to this country a few years ago said:

"The crude notions which prevailed twenty years ago on the subject of Bible inspiration have been so completely abandoned as to be hardly anywhere maintained by theological scholars.... The doctrine of the Atonement will never again appear in its old crude form.... A more merciful view of future punishment and of a hope of universal restitution have been gradually advancing and the darker views receding.... No one would now make miracles the chief or sole basis of the evidence of religious truth."

A million readers of Robert Elsmere are proving Dean Stanley's words true. Old dogmas, which the larger thought of our time cannot accept and against which enlightenment and conscience revolt, are on the wane. The reign of law is coming in place of lawless miracles. Evolution—the Divine plan by which man is uplifted—is taking the place of the fall of man and the wrath of God. The sway of old dogmatism is still strong, and its gradual disappearance gives us time to keep what truth it held while we let its errors die.

The old method of religious thought is reversed, the standard was without; now it is within. Books and creeds, fixed and unchangeable, have been authority over the soul, tyrants to crush and dwarf the spirit in man; now the soul is higher than book or creed and the freed spirit gains and grows in a pure air. So great a change is not without its dangers. The new freedom is better than the old bondage, but it does not make us infallible. Without the infallible Bible, the iron creed, the bloody atonement, the miraculous Christ, the mystical trinity, the Oriental Sovereign on a great white throne, the fiery hell to which his subjects are eternally foreordained by countless millions, what shall come in their place? What ideas shall uplift and inspire man, helping to make to-morrow better than to-day? What great truths of the Past shall we keep while putting its errors aside? What danger-signals are along our path?

The old religious were not wholly false, the old creeds not all error; men and women who believe them have led noble

lives. Underneath Paganism and orthodox Christianity were certain great and enduring ideas, not to be cast aside or made light of, but to be seen more clearly and to glow with warmer radiance. Conceptions of Deity, duty and immortality, were the light of Asia and Old Egypt, and of Europe in the Middle Ages, and that light will shine with a more golden glory as the clouds of superstition melt away and the spiritual nature of man asserts itself more and more.

ADVANCED THOUGHT AND RADICALISM.

We have a good deal of "advanced thought" and of "radicalism" in these days, in connection with those who not only reject the old theology, but have no spiritual faith in its place, no belief in a supreme intelligence, in an immortal life, or in anything beyond the range of the outward senses, it being implied that they are most advanced and most truly radical. Is it an advance to wander away in the mists of materialism? Which has gone farthest in the path of wisdom and light, Emerson who says:

"Ever fresh this broad creation,
A divine improvisation,
From the heart of God proceeds;
A single will, a million deeds."

or these skeptics absurdly called advanced thinkers?

Radicalism is going to the root or origin of things. That gifted and inspired spiritual seer Selden A. Finney said:

"How is religion possible to man? On the ground of three great ideas. First, an infinite spiritual reason and causation; second, a representative divine or spiritual nature in man; third, the inspiration of the second by the first. The absence of either of these great fundamental conditions makes religion impossible to man. If the Deity be zero, there can be no divine soul in man, no inspiration from God. If there be a soul in man and no infinite soul, there can be no inspiration, no progress, no divine ideals of perfection to charm on to the spiritual levels. And if there be a God, and a soul in man, and no vital connection between them, there can be no transcendent ideas, no march of man for the Morning Land."

A spiritual philosophy makes mind active in will and instinct with ever unfolding and evolving design, the cause of all phenomena, the soul of all life from mollusk to man. Man is a microcosm; rock, earth, and all flora and fauna, mount up into his "human form divine." All subtle forces that hold and sway soul and stars pulse through him; all great truths that save and uphold this world, and all worlds of men and angels, are in and of his spiritual being. So made up and related, he must have large wealth of innate and intuitive knowledge, wide and great powers of discovery. The absolutely unknowable is an absurdity, time and eternity will reveal more and more to him. The soul says, "God is," and sea and sky and mountain and rose reveal Him. The soul says, "I shall never die," and the facts of spirit presence in all ages confirm its testimony. The outward is but test and sign of that which is within—invisible and intangible, known only by its results and effects, as we know the spirit in man by the music of his voice or the glance of his eye, and his mental power by pyramid and palace, by railroad and steamship, in constructing which the skilled hand is but the tool of the guiding mind. Vast spaces lie beyond the view of the telescope; no chemist can test and no eye can see the inner life of man. Around and within us is this wide, super-sensuous region. The realm of the spirit is far wider than that of the senses. The truths of the soul are primal and creative; to give these truths due weight, and to pay heed to their outward signs in the testimony of the senses is wisdom needed to-day.

The so-called radicalism which repudiates old creeds, and lives on a poor pride of doubting spiritual causation, does not deserve the name. It does not reach to the heart and core of things. Channing said: "I call that mind free which escapes the bondage of matter, which, instead of stopping at the material universe and making it a prison wall, passes beyond it to its Author, and finds in the radiant signatures which it everywhere bears of the Infinite Spirit helps to its own spiritual enlargement." These are deeper words than the shallow style of so-called radicalism can give us. To doubt error helps us to gain truth, but to live in a skeptical mood and habit is to make life superficial and unsatisfactory.

ETHICAL CULTURE.

This is a day of Ethical Culture. Societies to that high end are organized, able discourses go out emphasizing nobler morals and a wiser daily life—aims surely worthy of all commendation. This movement ignores all discussion of a future life and a Supreme Mind as possible helps to its aims; and treats of man as living here with no infinite relations, no inspiration from any sphere beyond this little ball we call our earth. Its exclusive this-worldliness is an extreme reaction from the equally absurd other-worldliness of old-time pietists. That extreme must be abandoned; for the highest and most vital thought of duty is only possible when we see man as an immortal being.

Channing said: "The sense of duty is the greatest gift of God. The idea of right is his primary and highest revelation to the human mind. We little understand the solemnity of the moral principle in every human mind. We forget that it is the germ of immortality." Theodore Parker, as stern in morals as he was earnest in his deep spiritual life, said: "O, young man, now in the period of thy pas-

sions remember your conscience. Defer it to no appetite, to no passion, to no foolish compliance with other men's ways. Ask always, 'Is it right for me?' Fear not to differ from men; keeping your modesty, keep your integrity also. The Flesh will come up with deific counsel; the Spirit teaching the commandments of God; give both their due. Be not the senses' slave, but the soul's free man." Emerson's noble verse is in a like strain:

"So high is grandeur to our dust,
So near is God to man
When Duty whispers low, 'Thou must,'
The Youth replies, 'I can.'"

No cold and narrow this-worldliness chilled and dwarfed the thoughts of these great teachers. They saw and felt that man's divine relations and the large scope of his immortal life must help to light his daily path and enlarge and enrich his ethics. Ethical culture must be spiritualized; its air is too cold, its light too dim. Among its leaders are true men with noble aims, but their ideal of life is fragmentary. Can we learn most and best of duty by ignoring Deity and immortality, or by not using these great ideas as inspiring helps? Surely not. If we can, the New Testament and the morals of Christ had best be set aside.

LIBERAL CHRISTIANITY.

How fares our Liberal Christianity? At the heart of Unitarianism, Universalism and Hicksite Quakerism are ideas of religious progress, of man's capacity for culture, and growth, and of the Divine beneficence and the upward tendency of things. By these ideas they have greatly profited. They have put aside errors and gained truths, and an increasing number among them are glad of this growth. Bibliolatry and lawless miracles are fading out and rational religious views taking their place. With no rigid standards there is large diversity among liberal Christians, much agreeing to disagree on non-essentials and sometimes disagreement on deeper matters. A spiritual indifference or blindness which is called agnosticism is quite prevalent, external and inductive science tending that way. There is a lack of the strong affirmation that gave the old-time evangelical preachers such power.

Dogmatic assertion is one thing, and the positive utterance of deep convictions to meet man's highest needs and help his growth is another and quite different. The first is passing away, and the last is greatly needed to take its place in some pulpits of the liberal faith. The reasoning and critical faculties and literary taste may grow somewhat, but the deeper wants of the spirit are not met. The old creed was an iron fetter which was mortal sin to break; the new creed—I believe—will be a statement of a few foundation ideas, not as fetters but as helps, not to bind any but to give definite aim and thought, and to be amended with more light. The old creed is going, the new statements are coming, but not yet in full shape, and we have a Western Unitarian Conference, with its "Fellowship and Faith," lacking in affirmation and strong conviction, all adroit and indefinite, between materialism and a spiritual philosophy, so that the outer world cannot see where or what its advocates are or what they stand for. The "deeper matters" which Dr. Bushnell foresaw are upon us now, and this blind indefiniteness of aim and purpose will not meet or solve them.

In the many comments on Robert Elsmere, one feature of that remarkable book has been singularly overlooked. Elsmere's faith in immortality, his view of the high significance it gives to human life, is quite dim and uncertain—a hope so weak as to be, perhaps, delusive. On his death-bed is no gleam of light from the Spirit-world; no heavenly presence is seen just as the mortal eye grows dim and the clairvoyant sight of the spirit opens. Is this dissolving view of the life beyond, a view fading and not brightening, a feature of liberal religious thought in England?

It is noticeable that Unitarians of this school of cloudy uncertainty treat Ethical Culture, with its exclusive this-worldliness, with more marked and deferent attention than they do Spiritualism with its ethics enriched by the affirmation of the immortal life. This reveals the fact that their reckoning of spiritual latitude and longitude is confused. Sailing wide seas of thought, a current drifts their ship toward the sunken rocks and blinding fogs of materialism. Would it not be wise to mark this drift and set up a danger-signal?

SPIRITUALISM.

A great and growing power is modern Spiritualism; too great to be put aside or put down, and giving signs of permanence as well as of power. Bigots and thoughtless persons judge it by its follies and frauds, and so are blind to the wisdom and truth, the glory and beauty of its higher aspects. Judge any popular sect in Christendom in like manner; look only at the follies and frauds to be found in them all, and we should sink them, one and all, lower than the plummet ever sounded. But they are not so judged. Under froth and scum we see the clear water and the sweep of the strong wave. A few years ago an able article on theism appeared in the Westminster Review in which it was said of Spiritualism:

"It is in our midst, with signs and wonders, uprising like a swollen tide. It comes veiling its ardent sponsors beneath an exterior that invites contempt. Once more the weak will confound the mighty, the foolish the wise. Spiritualism will re-establish, on what claims to be the ground of positive evi-

dence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation, under improved conditions, of the scheme of things around us."

The Scientific American not accepting its facts, says:

"If it were true it would mark this nineteenth century with unperishable lustre; if it were true we can find no words to adequately express our sense of its importance."

Millions, quite up to the average in critical care and wise insight, and with many among them eminent in these qualities and of high integrity, can and do testify to its truth—the reality that is, of its central and sublime fact, the real presence of the departed.

Conversing once with a Unitarian clergyman of large mind, heart and manly courage, who had paid some attention to this matter, I said to him: "Unitarians and other liberal religionists are in a peculiar situation. No infallible book, no miraculous Christ, the old evidence of immortality and of the being of God gone out, no high trust in the soul and its powers of discovery yet strongly developed, with the external tendencies of inductive science, dealing only with crude matter and blind force, and ignoring spiritual causation, drifting your thought toward materialism. Suppose Spiritualism to be true; its proven facts, evidenced through the senses, of great truths of the soul; knowledge added to intuitive faith; blessed manna for the heart-bunger of the bereaved—would it not meet your great need? With your scholarly culture and large thought lighted up and made warm and vital in this new atmosphere, would you not gain a deep assurance, a conquering and affirming power to supplant the old theology and put something stronger and more rational and uplifting in its place?"

After a moment's thought his deeply earnest answer was: "We should gain new and deeper life, and be able to move the world with a mighty power."

I then said: "I have no wish to underrate the good done by Unitarians and others of like progressive views. I try to take some part in that good work and would become with you in it, but it is for you to study and accept the higher aspects of Spiritualism, and live, or to hold the great matter off and die, bewildered and chilled by fatal doubt."

His answer was: "It may be so. Surely it is worth serious thought."

In the last century that great German philosopher, Immanuel Kant, intuitively foresaw and foretold the coming of modern Spiritualism: "There will come a day when it will be demonstrated that the human soul, throughout its terrestrial existence, lives in a communion actual and indissoluble, with the immaterial nature of the world of spirits; that this world acts upon our own thought, influences and impressions of which man has no consciousness to-day, but which he will recognize at some future time."

The thought of spiritual spaces and realms full of the wealth and glory of angelic human life, of the dear immortals of whom we may gain glimpses in hours of open vision, or whose presence we may feel and know, and of the Infinite Presence, fills the soul with joyful reverence. Spirit visitations may be "angels' visits, few and far between," but these rich experiences lift and light up the whole being and their memory lives and glows for long years. They are like sweet strains of music, brief because one could not bear them long and live in the body, yet no earthly melody so thrills the heart as these voices from the spirit-land.

No accepted theory of modern science is more strongly proved than the fact of spirit intercourse. Volumes of testimony, from the best witnesses the wide world over, are filled with this proof. "Add to your faith knowledge," is a good Apostolic injunction. The old faith in Bible and creed is of small moment; the rising faith in the soul is shaken by inductive science; the voice within which says, "Thou shalt never die," sounds feebly in the thin air of agnosticism. Surely knowledge is needed to verify and confirm faith, and this knowledge can only come through Spiritualism. Deep and strong convictions, spoken with positive and joyful affirmation, are greatly needed. The truths of the spirit must be emphasized. "Where there is no vision to-day? The poet-soul is prophetic. Years ago Emerson said:

"Then shall come the Eder-Jays,
Guardian watch from seraph-eyes,
Angels on the slanting rays,
Voices from the opening skies."

Shall we be blind and deaf while this prophecy is being realized all around us?

TWO PATHS.

Passing out from the marshlands and leaden clouds of old theology, the regions where the Giant Despair holds fearful sway, two paths open before us. One leads to Spiritualism, the other to materialism. Along one path the traveler ascends to heavenly highlands, leaving his pilgrim's burthen of mortal sin behind if he but look up and move on, and entering a more real life to learn more fully the significance of the poet's aspiration,—

"Nearer, my God, to thee!"

Dropping out of the other path the traveler goes down, soul and body, "to the undistinguished dust from whence he sprang," buried in the dust of the world, dead in the grasp of relentless force. Which shall we take? The agnostic hesitates in brief and enervating uncertainty, but the march of the coming host carries him along. Lacking faith in the sky he clings to the clod which his poor feet can feel, and is swept into the

path which leads to his grave, and which he follows with decent courage but with no heavenly light along the darkening way.

Liberal Christians and all manner of progressive religious thinkers may well bear in mind that they must choose between these two paths. They must hold to the Supreme Intelligence and the immortality of man or become materialists, and they must be able "to render a reason for the faith that is in them." The two schools and methods of thought are not merely unlike, they are opposite. If one is true the other is false. There need be no detraction of honest materialists. All sincere opinion deserves respect. But how is most light gained? Which path is best for daily life? How is religious growth or inspiration possible without spiritual ideals? "How can two walk together unless they be agreed?"

We can all unite in practical reforms, but to join in teaching godliness and godlessness, deathlessness and death, spirit as king and matter as king, would be confusion worse confounded, ending in decay and disorganization.

All liberal religious movements must rest on sure spiritual foundations, or they fall in their high mission and die. Light, more light from the life beyond is the cry to-day. Science must be spiritualized and perfected and put in accord with a spiritual philosophy—a change like "putting a soul beneath the ribs of death," but a change which, a growing number of scientists will hail gladly. Spiritualism and psychic research are helps and guides indispensable to that knowledge of man's inner life and infinite relations needed for our release from materialistic doubts, and our progress in religious ideas.

For the Religio-Philosophical Journal.

MARK TIME, THEOSOPHISTS!

Still More Light on the Path.

PROFESSOR COUES, F. T. S.

Sneaking-doves who flutter at the mere shadow of the hawk's wing may be assured that there is no cause for discomfiture or alarm if they will but be warned in time. Leaving the personal consequences of what has already been done to take care of themselves, as being no concern of mine, I proceed to the next business in hand. This is, first, to point back to a danger-signal which I set up four years ago, and which the tools and dupes of Blavatsky seem to have forgotten; second, to point forward to a new danger which I trust may be averted without waiting four years for its verification.

I. AN IDYLL OF THE BLACK LOTUS.

In the words of the Committee of the London Society for Psychical Research, appointed to investigate the "black lotus": "1. She has been engaged in a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the theosophic movement."

"2. That, in particular, the shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for the purpose by Madame Blavatsky or her agents."

"3. That there is consequently a very strong general presumption that all the marvelous narratives put forward in evidence of the existence of the Mahatmas &c. to be explained as due either (a) to deliberate deception carried out by or at the instigation of Madame Blavatsky, or (b) to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses."

And the same Committee say in conclusion: "We regard her neither as the mouthpiece of hidden secrets, nor as a mere vulgar adventurer; we think she has achieved a title to permanent remembrance as one of the most accomplished, ingenious and interesting impostors in history." The voluminous testimony supporting this conclusion covers the case up to 1885. But this is 1889.

In face of this report, which can never be set aside, I must have had for four years strong reasons for membership in any "Theosophical" Association. It is now time to give them: especially as I am told that the identification of my name with theosophy has had much to do in offsetting Dr. Hodgson's report, and in promoting the theosophical movement in America. Explanation is due particularly to many friends whom I have brought into such associations, and in general to that portion of the public which has been more or less influenced by the stand I took—and still hold. The explanation is transparently simple. As a scientist, I was bound to see and judge for myself, ignoring all other opinions, however authoritative. In conducting psychical research in various fields of investigation for the past twelve years, I have learned at least one valuable lesson of experience. This is, to take every problem that arises under its own conditions, and never stand aside to impose conditions. There is no other way of getting at the bottom of these strange things, that I ever discovered. I believed then, and I believe to-day, that theosophy is a living power in the world, for better or worse, according to the good or bad deeds of professed adherents. I intuitively foresaw something of the career it would have, irrespective of any question of the whiteness or blackness of the "lotus." Being not easily deterred from a purpose, Dr.

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong? and, if you now or have not ever been, in fellowship with a church, and if so of what denomination?
2. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
3. What is the most respectable instance of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
4. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
5. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
6. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the family, to society and to Government?

RESPONSE BY FRANK CHASE.

1. My parents were Baptists, but I never belonged to any church.

2. I commenced to investigate Spiritualism in 1850, and after seven years I became a believer without a remaining doubt. About thirty-one years.

3. Nothing less than a careful, scientific examination of the whole subject, during which I discovered that I am a medium acting in this same investigation.

4. Yes. In the first place spirit communication is a demonstrated scientific fact; and then we have the logical sequences of that fact together with its communications, its ethics and its philosophy; we have revelations from the highest spirits, explained by the best reason and moral sense of man. I hold that Spiritualism is a religion posited on science and philosophy. The old religions of the world originated in communications from an unseen intelligence; in Persia, China, India, Egypt, Arabia and Jerusalem, not to mention the more modern forms of Swedenborg and the revelations of the Quakers and Shakers; also the Grecian oracles. Comparative phrenology demonstrates that man has a religious nature and must consequently worship something. He may pray to and worship God as a Great Spirit, or as a Principle, Unselfish Beneficence, Divine Order and Harmony, or any other ideal principle of truth or beauty. Let our spirit friends answer our prayers if they will. Does not the artist really worship music, painting or sculpture? Does not the scientist worship truth? It is a great deal as we think, whether Spiritualism is a religion to us or not. "As a man thinketh, so he is." I knew a freemason who once said to me: "Freemasonry is my religion; and why not, as it endorses the Bible as the word of God?" I knew a Democrat who said that his party principles were his religion. Spiritualism is my religion. What is so consoling in life or in death? What is so appropriate for a burial service, to know that our friends still live?

Spiritualism to-day needs no popes, priests or sacred books; no everlasting hell, personal devil or vindictive God; no original sin, vicarious atonement or particular day of general judgment; no decreed creeds or unnecessary ceremonies; no man-made gods or man-made gods; no holy days or superstitious notions about Fridays or anything else of the kind. It needs no ministers or priests for marrying people, but holds that some officer of the State should perform all such service when needed.

Spiritualism to-day needs cultured, unselfish teachers, mediums and workers. Doctrines in accordance with the best reason and the highest morality should be taught. The veil of the immoral in its literature should be weeded out. The immoral mediums and teachers should be dropped. Just think how much better the Bible would now stand before the world, and especially for children to read, if it were purged of its immorality and licentiousness! A great publishing house is a necessity where the best and purest literature may be reproduced by the million. Almost anybody would secretly read a paper or tract placed in his hands, whereas he could not be induced to hear a lecture or attend a circle. The general influence of the campmeeting has been good thus far, because it has taught outsiders that we are no worse than other folks. I am afraid if we depend on that alone they never will find out we are any better than others.

There are many in our ranks capable of making a scientific examination of phenomena, and they should do so once in a while and report in some newspaper.

The day has passed when poetic nonsense or immoral teaching of any sort will be acceptable to the average intelligence of the present age. The need of the world is for revelations which are unexceptionable. Had not this necessity existed, and been so considered by bright intelligences, spirit communication would not now be an established fact. All that remains for us to do is to put this great fact before the world in all its power of truth and native loveliness. Too much have mankind been taught by a "thus saith the Lord," or a "thus saith the spirit"; they have been bored and almost preached to death. We must appeal to their intelligence, their reason and their sense of right. They will respond and accept our heaven-born philosophy. When we once have placed this great truth properly before the world, it will be generally accepted. I will not omit to say that all envy and jealousy must be laid aside by speakers, mediums and workers, so that we may be strong and work in harmony together. What is so disgusting as this selfish jealousy among those who are in the infancy of our cause are not so now. What we must have is: "Righteous ends by righteous means obtained."

Every believer should take the best Spiritualist paper published in his country. He should induce as many others to do so as possible. That policy is known to be one of the strongest influences in the management of politics. One should, after he has read his spiritual paper, lend it or give it to another, and after lending it two or three times, send it away through the mails, or give it to some one to send to a friend. But obtrusiveness should be avoided as a rule; don't give any one a paper to read unless he wants it; don't give any one to understand that you want to convert him to anything against his will. Wait until he signifies by word or deed that he wants to talk with you on that subject; then sit right down and talk with him hours, days or weeks. When you have an old paper on hand you can wrap it around some bundle, and then it is no matter whose family it goes into, for you have not asked anybody to read it.

The world is now full of cranks who are constantly trying to force their peculiar notions upon us; but we in our management, should have respect for decent manners. We may converse with people in a cool, logical way but should not lecture them without giving opportunity for reply, except in meetings, where we may speak when we are asked to, and sometimes when we are not. The strength of the cause does not depend on numbers as much as on principles and management. The religion of the future is to be

absolute truth, as near as it is in the power of man to discover it. Even now the majority of mankind in civilized countries will hardly listen for a moment to anything which does not appear to be demonstrated truth.

According to modern dictionaries psychic laws pertain to the soul or mind of man. In the light of psychometry they pertain to the soul, spirit or life of all things. In handling a subject like this one must not try to do too much, so as to bury ideas in words and hopelessly mystify the reader. He is forced to generalize by reason of the nature of the subject, and the utter impossibility of finding room for particulars, which would require the filling of volumes. This subject comprehends the philosophy of all life, past, present and future.

In the practical application, I will try to particularize some. The first facts that present themselves to me are two suicides that happened in this town. They were both men past the middle age, and of more than common education and intelligence; but they were materialists, and could not comprehend spiritual things. They had read in the Bible what Jesus said: "Spiritual things are spiritually discerned"; but they did not comprehend it. They took their own lives by hanging; and each one left a letter explaining why he committed the act. Singular enough, the sentiments of the two letters were alike: "They had lived long in the world and studied hard, but had failed to comprehend why this universe existed, or why they had been created." Both complained of confusion of mind, and took their own lives because, in a word, they lacked knowledge of psychic laws.

I do not wish to be understood that want of psychic knowledge is the cause of all suicides directly, but in pursuing this investigation we shall, perhaps, find it to be the first cause more than anything else. Insanity, some would pronounce to be the first cause of suicide. Very well; but what is the cause of insanity? Among the causes, heredity stands first, for it is well known that a tendency to insanity is frequently transmitted from the parents through several generations, and all on psychic laws. Marrying cousins or near relatives is a transgression of those laws, and a fruitful source of insanity. Now we are on another branch of this subject: Insanity, as a result of want of knowledge and application of psychic laws. There are other causes, of course: bodily disease, religious excitement, disappointment in business or love, the immoderate use of intoxicants or opiates. I have been credibly informed that Spiritualism (its methods, I mean) has been taught and used as a means of cure by the New Hampshire Insane Asylum at Concord. It is thought there that it has a harmonizing effect on the mind. How appropriate that is to counteract the deleterious effects of orthodoxy on the minds of some of their patients there.

The physician knows how much depends on the mind to produce disease or act as a restorative, especially those of the modern schools, who recognize the following: spirit-magnetism given through the medium, or from a mind in the body; faith cure, mind cure and Christian science; magnetized medicines, psychometry, and even imagination. Here comes in a story which many of your readers are familiar with: Some French doctors at Paris killed a man by the imagination alone, as they termed it. For experiments, they procured from the government a condemned criminal. They blindfolded him and told him they were going to execute him by bloodletting from the arm. They talked to him constantly and with each other about what they were doing. While one pricked his arm, another drizzled warm water, which he heard drop in a dish. The criminal died because he thought he bled to death, when not one drop of blood had been taken. The application of the story is obvious; if a man can be killed by impressions made on the mind, may he not be cured by the same means? Behold the wonderful art of psychometry. The psychometrist can take a pebble in the hand, which reveals its history from the time it was an irregular fragment broken from the rock and after being tossed in the cradle of the elements for countless ages, was cast on the sea shore, all in accordance with psychic law.

The telescope had no sooner pierced the heavens, discovering distant worlds, than the spectroscopic followed in its track to tell us that those worlds are made of, and which was followed by the psychometrist with his astounding revelations concerning the history, government, religion and other conditions of life there as it now exists, simply by picking up a cast-off fragment that had fallen on the earth at his feet.

Consider for a moment the revelations of modern science; the imponderable forces, motion, light, heat, electricity and attraction which control all material things; those forces are correlated. In obedience to those invisible forces worlds swing in their everlasting rounds; earthquakes sink a city, or raise a continent from the ocean, and all that is useful and beautiful is produced—all life is sustained and all else is accomplished that is good or beneficent. Consider how the Soul of the great universe, the Eternal, the great Positive Mind, the great Spirit—God—is back of all this, acting through psychic laws on these imponderables to control the universe.

The body is but a temporary appendage. When the mind shall have outgrown the body, it drops off. Take a walk on the sea shore and observe those cast-off shells; the body of a man, like them, is discarded. What is the mind of man? A combination of principles, each one of which is a counterpart of some principle of nature, thus: The principle of justice in man (phrenologists call it conscientiousness) is the counterpart of the principle of justice in universal nature. Music, spirituality, order and all other principles of the mind of man stand in the same relation to the principles of nature. What phrenology calls weight is the counterpart of gravitation in nature; so man is really the son of God. Mind in the body sometimes acts on mind in another body; mind out of the body sometimes acts on a mind in the body; the former we call by various names which are synonymous, such as mesmerism, magnetism, psychology, telepathy and hypnotism; the latter comes in as a part of the phenomena of Spiritualism.

I will not pursue this investigation any farther except as to its grand results. The Golden Age, the Millennium, the Harmonical Age, the Age of Reason, the Scientific Age, are some of the names that have been given to that day or time when the mind of man will be able to grasp and apply psychic law. I see the dawn of that day; its auroral splendors are streaming up in the East. I seem to hear the glad music of that time which will surely come on earth. The conditions of the elements are shaping to receive it, and many things are now pointing to it with the index finger. See how the shackles are falling from the minds of earth's inhabitants; they no longer are psychologized and terror-stricken by useless fears of death, hell or the devil, or scared by superstitious notions

of ghosts, hobgoblins or bugaboos; but are inclined to look the situation square in the face, and to go to work patiently to remedy all existing evils.

South Sutton, N. H.

SPIRITUALISM VS. SATANISM.

An Answer by Prof. Kiddle to the Assaults of Rev. Mr. Andrews on Spiritualism.

[Hartford (Conn.) Times, June 29.]

Rev. Mr. Andrews still clings ardently to the Satanic hypothesis. The spirits do manifest themselves by senseless phenomena, they send us messages, they make communications, good, bad, and indifferent, they sometimes talk like angels, and act like merciful, loving guardians; while others seem to be earthly, sensual, and devilish—they show all the good and the bad traits of humanity; but all of them must be Satanic, Mr. Andrews says, because they contradict the orthodox Christian system or creed. Nothing is to be considered good (even as tried by Christ's standard) unless it be entirely consistent with that man-made creed. Were Christ to come again, he would again be called an agent of the "devil," because he could not endorse the orthodox theology, for he certainly never taught it when on earth before.

Mr. Andrews fails to meet the chief point of my reply. He does not show that the good there manifestly is in Spiritualism as a system of spiritual truth, and as a proof of the continuity of life, and the good that it has done, are at all consistent with the character of the theological Devil, or Satan. This personage is represented to be wholly malevolent, and determined to counteract the goodness of God, by doing to God's earthly children all the harm possible. If he, or his agents, should, therefore, succeed in doing them any good, his Kingdom, as Christ said, would be divided against itself and would fall. If all the good that exists in this great and widespread movement known as Modern Spiritualism, has been done by Satan, it must be, as some of the Roman Catholic clergy men hold, by mistake on his Satanic Majesty's part; or else he has ceased to be Satan; he has been evolved, or converted. Why not? Can the infinite God of love have no pity on even the Devil? Burns could. His lines are quite touching:

"But fare you weel, auld Nickie-ben!
O wad ye hae thought o' me!"
Ye ablinn might—dinna ken—
Still has a stake—
I'm wae to think up' ye den,
Er'n for your sake!"

But this does not accord with the orthodox idea of this Being, an idea so attractive apparently to Mr. Andrews. This is, that he is permitted by the Omnipotent Father of all (Satan included) to use every means, to resort to every device of an almost infinite intelligence—the intelligence of a fiend that was once an archangel—even to assuming the appearance of an "angel of light"—in order to beguile mankind, often through their best and holiest affections and sympathies, so that he may capture their souls and drag them down to an everlasting hell of physical torture.

It is amazing that a believer in the infinite goodness and perfection of God should be a pessimist such as Mr. Andrews announces himself. Angels and men have fallen. There is "no continual progression in holiness and blessedness"; there has been "a terrible fall from innocence and happiness amongst the hosts of Heaven"; "nor," he goes on to say, "has there been any uniform upward progress of mankind since the historic era. There has been degeneracy of nations and of individuals." In plain language, the whole human race are "going to the devil," and have been from the time of Eden. Satan may sing a psalm of triumph over God; and the latter must retire from the field, with all his bright angels and arch-angels, chagrined, defeated, and humiliated. Well, if Spiritualism is the last of Satan's devices, Mr. Andrews is right, for it certainly has been very potential; and is so good *per se* that there seems to be little to choose between the two great contending potentates.

To what perversion does Bibliolatry lead the human mind? Mr. Andrews will have no evolution, no progression, no amelioration, no change at all for the better, will not acknowledge it or see it, palpable as it is to others; he rejects every fact, and every theory based on facts, that is rational and consistent with the discoveries of science, and with our best conceptions of the Deity, because they are contrary to what? To any or all of that bundle of old pamphlets (I mean no disrespect to them) called the Bible (a name of comparatively modern adoption)? Not at all; but because they are opposed to a theological scheme formed out of them, or rather I should say, read into them, long after they were written, and called the "redemptive scheme," under which Mr. Andrews says, man exists with "possibilities of deliverance and eternal progression." But the fallen angels, he says, are in a "hopeless condition; hence they are in a 'struggling' with remorseless hate against God and man. 'God is seeking to redeem and restore, and Satan and his angels are plotting to destroy.' Now this 'redemptive scheme' appears to the most intelligent students, even of the Bible, as a mere nightmare of superstition; not found in the Scriptures by any reasonable or enlightened interpretation; and to take such a scheme as an infallible test of spiritual or religious truth, is the wildest of absurdities, which, I am devoutly glad, the New Dispensation of Modern Spiritualism tends utterly to explode. The latter is perfectly consistent with the Christianity of Jesus, as given in the Gospels; but with this man-made 'plan of salvation' to which Mr. Andrews refers me in order to substantiate his amazing proposition, that Satan and his infernal crew are the authors of all the good in Spiritualism, it has no affinity whatever.

Redemption! What redemption can there be of the soul but the change from evil to good—from the wickedness of a corrupt and perverse will to that condition which harmonizes with the divine will—from that which makes a man live for himself—his appetites and passions, to that which he is perfectly willing to say to the Heavenly Father, "Thy will be done." That was Christ's teaching—a teaching which but few appreciate, for it embodied in terms of the sweetest simplicity, the highest and subtlest principle of the divine *gnosis*. Why does Mr. Andrews, like so many others among the Christian ministers, make the words of Christ in the Gospels, the records of his teaching and mission, secondary to the sayings of those who wrote letters to the early churches, as if the latter had a truer and diviner inspiration than the Nazarene himself? If the Gospel records are true, they contain all that is essential to Christianity, and certainly we do not find in them the orthodox creed or the "redemptive scheme," which Mr. Andrews makes the absolute standard of spiritual

truth. When Jesus was asked the momentous question, "What shall I do to be saved?" he did not say, "Believe that I am God, and have come in the flesh to redeem mankind from the effects of Adam's fall; believe in Satan and his 'powers and principalities'—believe in the Holy Trinity," etc., etc. He simply said, as the pure and holy spirits now say, and have always said, in addressing mankind: "Love God with all thy heart and thy neighbor as thyself"; the philosophy of this obviously being, that if we love God, we shall love and desire everything that is good; and if we truly love Him as "our Father," we shall love all mankind as our brothers and sisters. This is essential Christianity; and this, too, is the essence of Spiritualism; as an ethical and religious system, not always illustrated by the conduct of its professors, it is true, any more than Christ's teachings are by his *soi-disant* followers and ministers.

Conjugal affluities! Free love, or free lust! Violation of the sanctity of true marriage! These things are referred to by the reverend gentleman in order to bring reproach upon Spiritualism, though he must know that they have been denounced and condemned by none more emphatically than by Spiritualists themselves, and they find no sanction in the principles which are taught by this system of truth. Quite the contrary. Were I disposed, I could make the same reference with far greater force against Christianity, and use these things as a basis for its reprobation. This is obvious from St. Paul's words to the church at Corinth; and even the angel of the Apocalypse deemed it necessary to express his abhorrence of the Nicolaitans. Why, it seems that even the celebration of the Lord's Supper was turned into a vile revel and debauch by these unworthy members of the Christian church of that early period; and all the way down the centuries, there have been things done by the churches, their leaders and their members, that could be attributed to only infernal demons (spirits)—certainly not to spirits on the Christ-plane. Moreover, I think I do not transcend the truth, when I say that the doctrine of "affinity" and "free love" is as widely and freely practiced by professing Christians as by Spiritualists; and I will add with as much, or as little, sanction in the principles which they profess, or in the systems which they disavow by their vile conduct. Shall I be so illogical and unjust as to charge these things on the religion of Christ, or on the Christian societies and churches? No. I feel myself too much of a Spiritualist to follow the example in this regard set by the Reverend Mr. Andrews. I charge them upon the depravity of unspiritualized, unregenerate human nature, which not even Mr. Andrews' wonderful "redemptive scheme" can perfectly reclaim—which not even the hortatory voices of angels can avail to lift out of the mire of lawless appetite and passion.

Mr. Andrews, in this assault upon the New Dispensation of spiritual light, seems obliged to go back to the old Levitical law, which he quotes as the unchanging law of God, as if he himself were living up to it, obeying all its prescriptions and injunctions. Doubtless there are among these some which many people, even Christians, would like to conform to, if they were not opposed to the "law of the land." For example, the "sacred oracles" (in Dent. xxiv. 1) say: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. [No judicial investigation or decision required.] And when she is departed out of his house, she may go and be another man's wife." Is not this a typical case of "free love"? Hence, if spirit intercourse is wrong, as argued by Mr. Andrews, because it is prohibited by this sacred law, then "free love" is right, because it is permitted, almost enjoined by it. It is quite evident that the Levitical law—the legislative old clo' of the Jews—is not for us; and I wonder that intelligent ministers (of the gospel, mind you, not the old Jewish laws and customs) should exhibit so much logical weakness as to have recourse to their obsolete and absurd requirements.

Mr. Andrews thinks it necessary to refer to a criticism, made ten years ago, upon my book, *Spiritual Communications*, by a Spiritualist named George Bloede, entirely anti-Christian in his views; but he does not see the propriety of making any reference to my response, or to give my published reasons for believing in the identity of the communicating intelligences. I cannot go into this matter here; it is really totally irrelevant to the point at issue. I might have been mistaken or deceived, as Mr. Bloede supposed; but that could not have affected the general character, tendency and truthfulness of Spiritualism and spiritual communications. But I will add that ten years' additional experience in Spiritual investigation has served only to confirm the position taken by me at the time the views of such anti-Christian Spiritualists as Dr. Bloede to the contrary notwithstanding.

"Mr. Kiddle," says Mr. Andrews, "would have these evil spirits to be the disembodied souls of wicked men." What Mr. Kiddle "would have," or what he personally believes, is not the question; but what is the truth, as demonstrated by the phenomena, which Mr. Andrews accepts as real. That the manifesting spirits are those of persons who once lived on the earth, like ourselves, is not my opinion simply, but is, indeed, quite ancient. It is not a mere theory applied to the phenomena, but a part of the phenomena themselves. The invisible intelligences that communicate with us in so many ways, invariably represent themselves as the departed spirits of men or women; and they often identify themselves with great completeness. They show the same traits of character, the same style of expression, the same characteristics of manner, habit and disposition; and in addition to this they often present the same personal appearance. This is what the Rev. Dr. Buckley admitted when he opposed so strenuously the policy of doing what Mr. Andrews is now doing—acknowledging the reality of Spiritualism but representing it as Satanic. I will quote his words: "Let the Christian church acknowledge the supernatural origin of these phenomena, and the Spiritualists then have a third of the battle," because the Spiritualist could say to him who had seen the manifestation: "Can you believe that the communication which you know that you have received from your daughter is from the Devil? How has it comforted you? Or can you believe that what your dear mother has sent you, so much like the kind words she has often spoken when upon earth, are from an evil spirit?"

Thus, according to this view of the matter, the Rev. Mr. Andrews is acting in the interests of Spiritualism in his fair and honest admission of the reality of the phenomena as emanating from the spiritual world; and what he says about Satan and his devilish emissaries and agents is only his opinion based upon his interpretation of a few scat-

tered texts of that much-abused and misrepresented book, the Bible, perhaps the most interesting record of Spiritualism in world-giving accounts of a great variety of spiritual manifestations by both good and bad spirits—those of "God" and those "not of God," as John classified them; some "lying spirits" (like that one which, it is absurdly said, "God put into the mouths of all his prophets" on a certain occasion), and others the "spirits of just men made perfect," angels of truth, and of course angels of God, "ministering spirits," as was doubtless, the spirit of Samuel when he came, through the mediumship of her of Endor, to prepare the mind of his friend Saul for the coming disaster, saying to him: "To-morrow thou and thy sons shall be with me"; also Moses and Elias, as they appeared to the transfigured Nazarene, showing that the "spirits of the dead" could appear to the living, and could talk with them; moreover, the "spirit of Jesus" (the Scripture phrase) as he appeared to his disciples, as he appeared to Saul, and as he appeared to some of the Apostles subsequently. Thus is Christianity itself based upon a spiritual manifestation; and by spiritual manifestations are the present doctrines of the Christian sects, so various and discordant, and so inconsistent with the teachings of Christ, to be corrected, simplified, and rationalized. Spiritualism is rapidly doing this important work.

Mr. Andrews cannot make his case good against Spiritualism, for he cannot even prove, in the face of modern criticism, that there is any such personage as he describes Satan to be. In the early Jewish literature there is no reference to any spirit of evil at war with Jehovah. The story of the Garden of Eden does not refer to Satan. The "serpent" spoken of is described as an animal, and was cursed as an animal. The name Satan, it is true, occurs in Job; but the Satan of Job is by no means the Satan of Mr. Andrews. The Jews had no such conception until after the Captivity, during which they had acquired it from the Zoroastrian religion, which is based upon the two spiritual principles of Ormuzd and Ahriman, good and evil; and this silly idea of a "war in Heaven," "fallen angels," etc., has come from a mere allegory to which ignorant persons have applied a literal interpretation; and the Puritan poet Milton has embellished and perpetuated these conceptions in his beautiful poetry. Evil spirits—devils, if you please so to call them—there are in both worlds; but the conception of Satan and his crew of rebel spirits is a monstrosity, which even the Bible does not sustain, and which the modern world of humanity is fast giving up.

HENRY KIDDLE.

Pro. Campbell on the Brotherhood of Man.

To the Editor of the Religio-Philosophical Journal.

Prof. R. A. Campbell gave an interesting lecture on Sunday afternoon before the Chicago Harmonical Society, in its new hall, corner of Peoria and Monroe streets. His subject was "The Brotherhood of Man." He said: "The expression is as old as the literature of the race. In the oldest books of which we have any knowledge, and in still more ancient tradition the idea of brotherhood of community of interests is advanced. This expression conveys as many different meanings as there are different classes of people who make use of it, whether the philosopher on the intellectual plane, the philanthropist on the affectional plane, the enthusiast on the ideal plane, or the demagogue on the catch-penny plane."

He then proceeded to define the terms "man" and "brotherhood." "We are not men because of our substance, which we have in common with the lower animals, and even with the earth itself; nor yet because of our appetites and passions, which we share with the brutes; nor because of our form, for the 'human form divine' is the common heritage of the imbecile and the insane as well as of ourselves. The distinguishing characteristic of man, which separates him from all other creatures, is the fact that he aspires to be better than he is, and that he not only aspires but has the power to become what he aspires to. When you *aspire*, will to become what you aspire to, and succeed in so becoming; then only are you men."

"We are born animals, but by the exercise of the will, we become something different. Every time we will to do a thing and accomplish that thing, we have strengthened the will. Even though the thing we have done be a wrong, the doing of it has given us a power to do a good thing better."

"It is not similarity of desires which makes us brothers; nor is it similarity of thoughts, nor even of purposes; neither does brotherhood depend upon our belonging to the same family or race; it depends upon similarity of aspirations, the fact that we want a man to aspire to what we aspire to. It has its source in the affections, and results in doing good to others."

"You do not love a person because that person has done you some good service; that kind of love is pure selfishness. You only truly love one to whom you have done good. The ideal condition is that we love others as we love ourselves. When the revelation came to man that God loved him as he loved himself, it was a new and inspiring gospel. We could not think of a good and wise God requiring of us more than he does himself. Love your neighbor as well as God loves him; that is, as well as you love yourself, and you will then be his true brother. You are not asked to love him better than yourself."

He drew an instructive lesson from the old story of Cain and Abel: "In Cain's question, 'Am I my brother's keeper?' lies the whole of morality," he said. "All that we are as human beings, is to prove that we are our brother's keeper; to work for him, to take care of him—not from a sense of duty (which is only a step in advance of not doing it at all), but from love. When we arrive at this point, we have become human beings. When I divide my loaf, I demand my share; when I give you my affection, I also demand my share, and get it in self-development."

Here a subtle fallacy presents itself. Robert Ingersoll says an intelligent selfishness is at the root of all good done to others, which is as much as to say, a man loves the race in order to fleece it. If I do good to my fellow-man in order that I may reap good therefrom, I am as selfish as though I did him an evil for my own sake. It is pure selfishness, whether the result be good or bad. If I do him a good turn for his own sake equally with my own, it is a profit to both. I must co-operate with my brother, that we may both be profited.

"So far as I do good for my own sake, I am impure. The Bible says: 'The pure in heart shall see God,' not that those who see God shall become pure in heart. We have need, not to love ourselves less, but our brothers more."

"We talk of human rights. The only real right we have is the right to help him who can't help himself. Some men need a dollar, some a meal, some sympathy, some instruc-

brotherhood of man means help for the criminal. They are all members of one body. If one suffers, all suffer. By helping one, we help all. The poor sewerage and imperfect plumbing in the houses of the poor give rise to disease, but the dread diphtheria does not confine itself to the children of the poor man, on whose premises it originates. It sweeps across to the avenues and devastates the home of the rich, who, in self-defense, is obliged to turn his attention to getting the alleys and by-ways cleaned up by the city authorities.

"I cannot neglect the ignorant and conserve my own intelligence. The evil of one is the evil of all; the good of one is the good of all. We must band together for mutual protection, if we would become or remain men. My best interest is my brother's best interest and his best interest is mine." *

THEY WERE BURIED ALIVE.

A Budget of Eerie Stories About Premature Burials.

How the Cardinal Thrilled the French Senate—The True Story of Ginevra—Whose Wife Was She—Boccaccio's Story and Tennyson's Poetical Version—Was Ginevra an Avatar of Mary Rourke?—A Tale of a Spectre Guest.

New York Herald: In 1866 a most dramatic scene occurred in the French Senate a scene in real life that would have been voted improbable on the stage.

A petition had been presented pointing out the dangers of hasty interments and suggesting measures for their prevention. M. de la Guéronnière proposed to shelve it. But the venerable Cardinal Donnet, Archbishop of Bordeaux, arose in support of the petition. His argument was long and interesting. He had himself, he said, while yet a curé, saved several persons from being buried alive. He had seen a man taken from his coffin and restored to health. He had seen the body of a young lady laid out for dead, the attendants covering her face as he entered, yet allowing him to observe so much as convinced him she was not dead, but sleeping. With a loud voice he cried out that he was come to save her.

"You do not see me, perhaps," he said, "but you hear what I am saying."

And she did hear. His voice reached her rumbled sensations. She made a mighty effort and woke into life.

"That young girl," said the Archbishop, in the midst of a profound silence, "is to-day a wife, the mother of children, and the chief happiness of two of the most distinguished families in Paris."

But the Archbishop had another and still more impressive story to tell. In 1826 a young priest, fainting in the pulpit and was given up for dead. He was measured for the coffin, the funeral bell was tolled, the De Profundis was recited by Episcopal lips. Meanwhile the seeming corpse could hear all that was going on. "You will easily feel how impressive was the agony of the living in that situation. At last amid murmurs around him, he distinguished the voice of one known to him from childhood. That voice produced a marvelous effect and stimulated him to superhuman effort. Of what followed I need say no more than that the seeming dead man stood next day in the pulpit from which he had been taken for dead. "That young priest, gentlemen," and here the old man's voice thrilled every listener, "that young priest is the man who stands before you to-day—more than forty years later—enforcing those in authority not merely to vigilantly enforce execution of the legal requirements in regard to burials, but to enact, fresh ones that may prevent the occurrence of irreparable misfortunes."

In spite of official resistance the Senate voted that the petition should be referred to the Minister of the Interior. Some of its modifications of existing laws were eventually adopted. But the French, like the English, have always resisted the innovation of mortuary chambers, such as the German and other nations have adopted, in which the dead are retained for a time before interment. Here mechanical appliances are so arranged that the slightest motion on the part of the buried would sound an alarm and summon an attendant. Since 1826, however, when the system was adopted, not a single case of apparent death has been proved to occur. Of course this negative evidence cannot be cited as conclusive either for or against the system.

History is full of instances of burial during suspended animation, many of which from their gruesome and startling character have passed into literature. Duns Scotus, known as the Subtle, is said to have been buried while in a fit, in the absence of his servant and of all who knew that such fits were periodical with him. When the servant returned he insisted on opening the vault. The corpse was found dead then beyond hope, but bearing all the evidence of a terrible struggle, one hand being bitten off and half eaten. It was no doubt the finding of other corpses in a similar condition after burial that led to the hideous medieval superstition of vampires, which fed upon human bodies.

As dreadful a story as any is that of the Emperor Zeno Isaurus, who during an attack of coma was put in the mausoleum by his wicked wife Ariadne, and kept shut up there till he died, although his cries could be plainly heard by the attendants.

Of dead-alive ladies brought to consciousness by grave robbers, covetous of the rings upon their cold fingers, nearly every country has its own story. A well authenticated instance happened at Drogheda, Ireland, in the last century, and was brought back to public attention in 1864 by the death of one Miss Hardman of that place. The lady, who was 32 years of age, left orders that she should not be buried until eight days after the physician pronounced her dead. Her mother, it appears, had been buried while in a trance, and was rescued only by the cupidity of the family butler seeking at night to possess himself of a ring upon her finger.

A celebrated romance of real life, which has also found curious counterparts more or less authenticated in all lands and periods, is the Florentine story of Ginevra. Married against her inclination in the year 1400 to Francesco degli Agolanti, the one of her two lovers who loved her best, Ginevra was buried alive during a trance which looked like death. At midnight she awoke, and horror struck, made her way out of the vault to her husband's house. But he, sorrowful for her death as he was, refused to believe that this pale revenant crying at his door was aught else than a ghost, and repulsed her with a hasty benediction. So did her father; so did her uncle. Then, nearly dying in good earnest, she remembered her other and truer lover, Antonio di Rondinelli, dragged herself to his doorstep.

He answered her timid knock himself, and though startled at the ghastly vision, calmly inquired what the spirit wanted with him. Tearing her shroud from her face Ginevra exclaimed: "I am no spirit, Antonio! I am that Ginevra you once loved, who was buried yesterday—buried alive!" and fell swooning into the welcoming arms of her delighted lover.

He took her in, warmed, fed and comforted her, and when she had been nursed back to health he privately married her. The next Sunday they appeared together as man and wife at the cathedral. There was universal consternation among Ginevra's friends. An explanation ensued, which satisfied all but the lady's first husband, who insisted that the original marriage had not been dissolved. The case was referred to the Bishop, who decided in favor of Rondinelli, on the unscientific but none the less poetically satisfying ground that the lady had really died once and been released from all former ties. The first husband was even obliged to pay over to Rondinelli the dowry he had received with his bride.

Now, to be at once slangy and Hibernian, this story was a chestnut before it happened. Fifty years previous something like it had been told by Boccaccio in the "Decameron," and back of Boccaccio the story can be traced far into the mists of antiquity. So true is it that history repeats itself, although skeptical historians are too apt to see in that repetition a reason for distrust.

According to Boccaccio Gentil Carisendi was in love with Madonna Catalina, the wife of Niccoluccio Caccianemico. The lady died, as it was thought, and was buried, and the lover, going to lament her in the tomb and to give her the kiss which had been denied him in her lifetime, found that she had been buried alive. He brought her home and nursed her back to health. Then he gave a great banquet, to which the husband was invited. In the midst of the festivities the lady was ushered into the room. Gentil related the circumstances to the astonished guests and asked them whether the lady was not rightly his. They all agreed she was, Niccoluccio himself sorrowfully concurring. But Gentil magnanimously restored her to her husband, which of course, is an unwarrantable liberty with the facts that Boccaccio foreshadowed.

It will be remembered that Tennyson took Boccaccio's story as the basis of his juvenile poem, "The Lover's Tale," and its more mature conclusion, "The Golden Supper," but he has transferred the venue to England.

History is a plagiarist even from folk lore. Sir George Cox or any of our modern comparative mythologists would find no difficulty in proving that the Ginevra of fact was none other than the Mary Rourke of Irish legend.

Mary, dying as it was supposed in childbirth, was really spirited away by the fairies to act as wet nurse at the court. Once the Fairy King and his retinue set out to visit the neighboring province of Ulster. They looked like a dark cloud between heaven and earth and attracted the attention of one Thady Hughes, who muttered the name of the Trinity, when straightway Mary was released from their power and came tumbling to earth. Thady took her to his cabin, and, as she had no recollection of her previous life, he married her. But she was recognized by a traveling peddler, who informed her husband, and "it took six clergy and a bishop to say whose wife she was."

It would be easy to go on citing from poetry, romance and history example after example of premature burial, but it will be remembered that the "Premature Burial" is the title of a ghastly skit by Poe, but space and time have their limitations, and it may be as well to conclude with this eerie tale which comes to us from Spain:

An undertaker in Madrid who lived over his shop, one night gave a grand ball. At the height of the festivities a gentleman in full evening dress joined the company. He danced with the hostess and her daughter, he dined with the guests. He seemed to enjoy himself thoroughly. The undertaker thought he recognized the face, but didn't like to be rude and ask the stranger's name. By and by the guests departed and only the unknown was left.

"Shall I send for a cab for you?" said the host at last.

"No, thank you, I'm staying in the house."

"Staying in the house! Who are you, sir?"

"Why don't you know me? I'm the corpse that was brought in this afternoon."

The undertaker in horror rushed to the mortuary chamber, where in Spain it is usual for the dead to be removed. The coffin was empty. His wife and daughter had been dancing with a corpse!

But it turned out that the gentleman had only been in a trance and had suddenly recovered. Hearing the revelry above, and being possessed of a keen though ghastly sense of humor, he had got out of his coffin and joined the festive party. He was presentable, for in Spain the dead are generally buried in full evening dress.

BOOK REVIEWS.

[All books noticed under this head, are for sale at cost can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

SERAPHITA: A ROMANCE OF IDEALITY. By Honoré de Balzac. Translated by Katharine P. Eschott Wormley. With an Introduction by George Frederic Parsons. 12mo. Pp. 275. Boston: Roberts Brothers. Price, \$1.50.

This marvelous work, now first presented in a fitting dress to an English-reading public, is a soul-revealing tale, a classic, both amongst students of occult lore and the lovers of the romance of idealism. Unique among its kind in conception and execution, the book will prove a touchstone by which to detect the depth of imagination possessed by those who read it as well as their spiritual intuitions. Distinctly Swedenborgian as it is, Seraphita transcends the conceptions of the Swedish seer in the ecstatic and sustained loftiness of its flight, which, from the first page to the last, nowhere descends to the dull prose of common earthly existence. In fact it is a poem, a pean, a jubilate, exultant with the perfect union of Love and Wisdom in a human soul and in the final triumph of spirit over its encompassing flesh.

It is no surprise to learn that in working out this romance Balzac suffered greatly from exhaustion. It must have challenged his highest powers and utmost art, which, when spent, left him correspondingly depressed.

Seraphita is a type of that soul of which all seers have prophetic glimpses—a soul resulting from a pure and perfect marriage, which discerns the truths and mysteries of the spiritual realm as naturally as her mortal eyes see external objects. This exquisite balance between matter and spirit in which the latter is forever master is described with a skill so wonderful as to show Balzac himself to have been susceptible to the finest and highest inspirations. That is a true philosophy in which he makes a genius so rare and radiant to be the offspring of such an union, as well as in setting her solitary life in the midst of the pure cold winters and grandly mountainous scenery of Norway. Such a creation would be impossible in the fertile valleys of the voluptuous Southland.

In fact, the frame is worthy of the picture and all its concomitants are harmonious. But through what perception did Balzac, more than half a century ago, understand that which is now called Thought Trans-

ference or Transmigration, as expressed in these sentences: "When a man discovers the results of the general movement which is shared by all creations according to their faculty of absorption, you proclaim him mighty in science, as though genius consisted in explaining a thing that is! Genius ought to cast its eyes beyond effects. Your men of science would laugh if you said to them: 'There exist such principles between two human beings, one of which may be here and the other in Java, that they can at the same instant feel the same sensation and be conscious of so doing; they can question each other and reply without mistake'; and yet there are mineral substances which exhibit sympathies as far off from each other as those of which I speak. You believe in the power of electricity which you find in the magnet and you deny that which emanates from the soul!"

How did he know of that exquisite sensibility which caused Seraphita to shrink from personal contact with even her dearest friends? Where did he learn about that magnetic circle and spiritual illumination that radiated from her frame in its most ethereal movements? How did the Frenchman find a creature made up of fire and ice, power and sweetness, reason and intuition, all blended as beautifully as the light and heat of the sun-ray? Why, indeed, except that Balzac's inner sense themselves had reached a point of exaltation in which he painted better than he knew.

In his allusions to re-incarnation, upon which George Frederic Parsons in his introduction, too strongly insists, the author of Seraphita shows the result of his studies in Oriental Theosophy and cognate lore, which, however, do not greatly affect the central theme of the book. The evolution and progress of the soul through the union and development of love and wisdom while passing through the Justinetian and Abstractive states to the Divine, and its holy attraction to God the central magnet, are described with fervid and mystical beauty. Through it much of the brilliant monologues, managed with great skill. With some of the premises, notably in regard to the co-ordination of God, or Spirit, and Matter, many readers will not agree.

It may also be thought that in Seraphita is found the revival of old-line beliefs, and were lately put forth by Laurence Oliphant and others, regarding the androgynous condition of the highest development of human beings. The unprejudiced student, however, like to the author of the lengthy and reconcile introduction, will conclude that Balzac really intended to convey the impression of a thoroughly balanced individual. Love there was with surging affections but it could not overwhelm. Reason on which rode upon their tidal waves and directed their flow. Wisdom stood at the helm strong as the love with which its life was blended. And so the dual Seraphita, masculine from one point of view and feminine from another, knew no earthly love and was free to the felicity of the celestial realm. Through what temptations and struggles did the sweet soul gain its final triumph! How, then, must grosser nature suffer! What a lesson here for those fleshly persons who, because in a measure mediocretic, find excuse for wallowing in senselessness though calling themselves spiritual-minded!

The book in question is the last and noblest of three theosophical and philosophical romances, named respectively The Magic Skin; Louis Lambert, and Seraphita. Though long admired by a few it is only within a comparatively recent period that the public taste has become sufficiently spiritualized to bring them into vogue.

CHURCH HISTORY, by Professor Kurtz. Translated from Latest Edition, with approval of the Author, by Rev. John MacPherson, A. M. In three volumes. Vol. I. Just issued. Cloth, 12mo, 574 pp. Price, \$2.00. Funk & Wagnalls, 18 and 20 Astor Place, New York.

This work was first published in 1849. It has passed through several editions, and is now in its fourth. At several different times, by the author, it is now about twice its original size. For years it has had almost a monopoly in Germany, and it is now gaining a firm foothold in Great Britain and America. The author has long been distinguished for his ample and accurate scholarship; and the translator has done his work so well that the book has already become the standard Church History among English-speaking people. While it was prepared especially to meet the requirements of a complete textbook for theological students, it is equally well adapted to intelligent readers of all classes. Its arrangement of general divisions, sub-divisions, sections, and numbered paragraphs—using large type for the most important matter, and smaller type for minor details—conduces at once to simplicity and variety. Of course the author does not treat every subject in a way to satisfy every reader. If we consider the many centuries he covers, the great mass of his work so well that the book has already become the standard Church History among English-speaking people. While it was prepared especially to meet the requirements of a complete textbook for theological students, it is equally well adapted to intelligent readers of all classes. Its arrangement of general divisions, sub-divisions, sections, and numbered paragraphs—using large type for the most important matter, and smaller type for minor details—conduces at once to simplicity and variety. Of course the author does not treat every subject in a way to satisfy every reader. If we consider the many centuries he covers, the great mass of his work so well that the book has already become the standard Church History among English-speaking people. While it was prepared especially to meet the requirements of a complete textbook for theological students, it is equally well adapted to intelligent readers of all classes. 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Insane Asylums.

The proper care of the insane is a task which demands the greatest kindness, charity, and sympathy. The unreasonableness which distinguishes this unfortunate class, is too apt to awaken antagonism, and be heated with a levity which exasperates the patient, or with harsh, unsympathetic severity. It must be borne in mind that the conclusions arrived at by the insane are to them correct and demonstrable; and are held to with even greater tenacity because of their narrower field of view. They cannot be reasoned out of these, and force only strengthens them. With all the knowledge of the present, and all the boasted humanity, which interests itself even in the welfare of abused animals, it must be said that the treatment of the insane is far from being in accord with the requirements of science, to say nothing of the tender care of sympathy. Late revelations show a condition of affairs in at least several asylums, so brutal as to be almost beyond belief. The superintendents appear to be ignorant of the meaning of the name of their institutions. Instead of being asylums, places of refuge, where the unfortunate may find the much needed care, sympathy, and watchful attention, they are bastilles and dungeons of torture, where brutal attendants, beat, kick and stamp upon the helpless victims, even to the destruction of life, without receiving even a reprimand. With the knowledge of the present methods prevalent in the asylums considered the best, one who has dear relatives or friends with impaired minds, will hesitate long before placing them in the hands of these human tigers and ignorant superintending physicians. They might be well treated, but as the whims of the insane cannot be foreknown, there would be no assurance that if at any time they became refractory they might not receive the cruellest blows or have their bones broken by ruffianly kicks.

Asylums are public institutions maintained in a great measure at public cost, and should be certainly free from the baleful influences of party politics. That a man is an active partisan is the last quality which fits him for, or should recommend him to, an office having the peculiar qualifications required for the care of the insane. The trustees who are supposed to represent and care for the public interest, are usually mere cyphers, who think making regular visits and partaking of a good dinner with the presiding physician is all that is required of them. Of course they report everything in perfect order and extol the ability, executive and medical, of the Superintendent. They could not report otherwise when everything has been prepared for their visit, and they are taken through the best wards, carefully avoiding the cells where the bad cases are confined, or any hapless patient suffering from contusions or broken bones from being knocked down or stamped with the heels of assistants retained because they are bullies.

It is high time these institutions be taken from the control of partisans, and the treatment of insanity brought up to the requirements of this age of knowledge.

The whole method as now practiced is radically wrong. First, the herding together of several hundred patients in the same building, is according to well known psychic laws, exceedingly harmful. The insane as a rule are sensitive, their ailments in many cases are caused by exceeding susceptibility. While with those of strong wills and vigorous minds, they are sustained and directed, but when brought in constant contact with those like themselves, there is instead, a mor-

bid atmosphere, which reacts and intensifies the diseased state of their minds.

Instead of one great building there should be many small ones, where the patients may live in family groups, selected with a knowledge of the sympathies of the members. The attendants should be thoroughly informed, self-restrained, and able to control by the power of kindness. If they fail in this, they have no business there. The superintendent should be qualified and an example to his subordinates. If he believes in brute force, and the infallibility of drug prescriptions, he is not the man for the place. He must believe in the power of mind over mind, and meet the unreasonable patient with the strength of his greater reason. He must disabuse himself of the idea that he can enslave reason by physicking the body; or restore the action of the brain by doses of quinine and phosphorus. Several leading editorials on the exposures of the crimes committed in asylums recommend that such abuse of the insane should send the perpetrators to the penitentiary by the shortest road, but this is shutting the stable door after the horse has been stolen. The opportunity for the abuse should be taken away; a new method ought to be inaugurated, which should begin by calling the right men to the places. Then love and kindness should take the place of brute strength. The spiritual laws revealed by psychic science should be thoroughly studied and applied.

No class are more susceptible to their environments or to hypnotic influences. A careful study made in several asylums, convinces us that at least one-half of the inmates are victims of a dominant idea, which is of itself a form of what may be called self-hypnotization. Every organ and function of the body may be perfect, and the brain normal, the affection being in the mind itself. A superior or overshadowing influence, as of another stronger mind, would free them from their thralldom. If physicians would meet with success in healing mental disorders, they must adopt the new method, and cast aside their pills and powders. They find this or that organ depleted or congested and prescribe as the symptoms indicate, as though a torpid liver was the cause, instead of being a reflection of the disordered mind.

But these changes cannot be effected at once, and the necessities are urgent for immediate action. There are no physicians qualified for the requirements of the exacting positions, nor will there be until psychic science has received the paramount attention which it deserves. The requirements of spirit must be met by spirit, and not by the coarse expedients of the strait-jacket, the cell, handcuffs, or potions of poisonous drugs.

These changes will come, but in the meantime there should be such legislation as will make it impossible for such atrocious cruelty as has recently been reported to be enacted. The trustees should be held responsible, and compelled to do the work assigned them, thoroughly and impartially.

The Ministerial Famine.

A Boston paper states that there are within the vicinity of that city over thirty important churches without pastors. They have extended numerous "calls" which have been declined, or when accepted, the called have not proven satisfactory. This state of affairs is by no means local, but to a greater or less extent is everywhere observable. The large salaries and social position preserves the city churches from standing vacant. There is a praiseworthy ambition among country clergymen to get to the cities, and a distinguished church dignitary recently bewailed this inclination and expressed his amazement at the number of ministers who wrote him asking for places in the city of New York on account of the condition of their health.

All over the country there are churches with closed doors because they are not able to procure pastors. Every year the number of graduates from the theological departments of the colleges are less while the inducements are greater, for although the other professions are overcrowded that of the ministry is ready to take all who show the least ability. It seems, however, that the latter does not offer sufficient inducements to young and aspiring men, and that the age of ecclesiastic preferment and honors has passed. The New York Tribune commenting on this subject recommends the organization of an order of clergymen pledged to fill those now vacant, and all undesirable places. That is very good, if men could be found to join it, but those who would join, would go without an organization.

There is a ministerial famine, and the remedy is difficult to determine. The old-fashioned exhorter and circuit rider, even among the humble Methodists, are of the past. Culture and scholarship are demanded even by the frontier settlements. The preacher must be trained in more than acrobatic skill in Bible exegesis. That method has given some choice grain, but it is all threshed out, and now yields only dust and worthless straw.

No position offers such splendid opportunities for the thoroughly equipped teacher as the pulpit. There yet remains a lingering trace of that superstition which honored the pastor above other men, by which he is called holy, and it becomes possible for him to become a model for the guidance of the community in which he resides. Every Sunday from the pulpit he has the opportunity of instructing and leading the people to higher grounds. Through the Sunday-school the plastic minds of the children are in his care. More than all he has a strong and compact organization to maintain and assist him.

To look at the matter squarely, while this

glorious opportunity is offered, the zeal and faith which once would have brought forward a dozen applicants for every place, has perished. Preaching is regarded as a business, like law or physic, and the "call" comes not from the Lord, but the pockets of the church officers, and is convincing of its superior origin in direct ratio to its size.

A Methodist "Mill."

Our beloved Methodist sisters are not free from that wearing friction with which the unregenerate are prone to make life a burden for one another. There has been war among the managers of the National Temperance Hospital in this city for some time. The institution is one of the activities promoted by the W. C. T. U., and is largely mothered and managed by Methodist sisters. Accusing one another of downright falsehood, and resorting to the sharp practices of a political caucus are part of the output of this Christian and temperance imbroglio. A few days ago Dr. Mary Weeks Burnett through the daily press charged Frances E. Willard, President of the W. C. T. U., with highhanded usurpation of authority and downright bulldozing, and more awful still, of actually taking raw alcohol. The charge was that Sister Frank had been seen to brazenly take homeopathic pills from which the bouquet of the alcohol used to cut the remedial agent was distinctly perceptible at a distance of three feet and six inches. When remonstrated with by Dr. Total Abstinence Burnett for this unchristian inconsistency, the chidee aggravated her heinous offense with supercilious treatment of the chider, actually uttering the rank heresy that her doctor, who used remedies prepared with alcohol, was "a good enough temperance doctor." Soon after this exchange of courtesies there appeared in the city press a statement purporting to give the proceedings of a meeting of the trustees of the temperance hospital, alleged to have been held on the Methodist camp ground at Lake Bluff. Dr. Burnett was not to be thus driven from the ring, and responded to the scientific left-hander dealt by the Methodist Sullivans with a vigorous blow straight from the shoulder, which sent her opponents to grass. She declares:

"There was not one legal trustee present at that meeting. One of the legal trustees, whose name is attached to the statement, is in Europe and knew nothing of the meeting or its purpose. Another is on the Atlantic, and could not have been communicated with even if the persons who called this meeting had tried to consult her."

"Mrs. J. H. Hobbs, Miss Mary Allen West, and Miss Julia Ames are not, and never have been, legally qualified to act as members of our board. They are well aware of this fact, and they have admitted the illegality of their position on more than one occasion."

Verily, verily, it is indeed fun for saloon-keepers and the heathen to watch this spirited mill between the Lord's anointed. How it will promote the kingdom of God on earth and help to cure drunkards.

The Religious Outlook.

The thoughtful paper on this serious topic from the pen of Giles B. Stebbins, is worthy the profound attention of all, and especially of so-called liberal Christians and promoters of the Ethical Culture movement. Mr. Stebbins was born and has lived beyond his allotted three score and ten years in a Unitarian environment. Unitarianism has many attractions for him, but its one great lack has kept him from closer identification, and caused him to fill the thankless task of volunteer missionary to his Unitarian brethren for two score years. For want of a keener appreciation of the strength to be derived from modern Spiritualism on the one hand and through lack of manly courage in proclaiming this appreciation when secretly held—as it is in innumerable instances—on the other, the liberal Christian sects are dying of dry rot, while flattering themselves in mutual admiration conventions about the "tremendous influence" they are exerting. To all these worthy workers churchward, and unchurchward, we commend the sober words of our veteran contributor.

Referring to the first sentence of Mr. Tuttle's contribution on another page, we agree with him that it does require confidence "born of an abiding trust in the constituency of his paper," for an editor to admit such an article as "The Astral Light," and for that matter many articles that appear in the JOURNAL. Were we seeking a personal following, or to build up a narrow sectarian body, we should certainly be more politic if not less courageous. But we have confidence in the fair-mindedness and intellectual strength of our constituency. We have never sought the support of sucking doves, imbeciles and fanatics; nor have we the slightest ambition for leadership. To fill the role of a fearless journalist who has the welfare of humanity so close at heart that his own petty interests are never taken into account, this limits the bounds of our ambition in public directions.

Prof. Elliott Coues contributes to this number a paper on Theosophy and Blavatskosophy which, from the high position of the writer and his intimate knowledge of his topics, will be read with more than ordinary interest. Some excellent people, fellows of the T. S., have complained that we permitted severe things to be said in the JOURNAL by Mr. Coleman, and that we were not overly tender in our own remarks. To such friends we point the article by Dr. Coues, and the one published several weeks ago written by a lady Theosophist and headed "She"; coming from Theosophists who have basked in the light of the Blavatsky countenance in the one case, and stood close to high dignitaries of the cult in the other, these articles seem somewhat meaty.

It appears from dispatches from Boise City, Idaho, that the Committee of the Convention to frame a State Constitution began reporting the Bill of Rights by a strike at the Mormon question, in guaranteeing religious freedom, but declaring the religious conscience shall not tolerate or excuse acts of licentiousness or justify polygamy or other pernicious practices inconsistent with morality, or against the peace and safety of the State, nor permit any person, organization, or association to aid or abet, counsel or advise any person to commit bigamy, polygamy or other crime. No property qualification is permissible for voting or holding office. All males between 18 and 45 are subject to military duty. Military companies must carry no flag except that of the United States. The Legislature is to meet annually, and to be composed of one Senator from each county, with twice that number of Representatives. Senators are to serve four years and Representatives two. Corporations did not receive much attention in any way except a restriction preventing railroads from pooling discriminations or consolidating with parallel lines.

W. H. McDonald writes from Washington, D. C., stating that a gentleman residing there has discovered "perpetual motion." He says: "In the JOURNAL of June 29th you publish Frank Chase's statement regarding so-called perpetual motion, intimating that the invention of such a machine is an impossibility. Now, let me say to you that if you were here, I would show you a machine, or wheel, which turns, seemingly, of its own accord. The senses can not perceive the power; it is supposed to be gravity. Place it upon the ground and it will run even up hill, and were it not for the 'governor' the thing would tear itself to pieces by its velocity. There are no springs, no magnets, no visible power. This device will some day run all the street cars, sewing machines, etc., and take the place of steam and electricity." Mr. McDonald also speaks of a young man, colored, in Washington, who though ungainly is a wonderful medium. He diagnoses diseases, treats mesmerically, and while under control exhibits wonderful knowledge of the nomenclature of physics.

The Bath Times says: "For three or four days three or four hundred people had been diligently scouring the woods and examining the ponds in the vicinity, when a brother-in-law of the missing man in whose care Call's motherless child has been left, dreamed that he had found the body of Call drowned under a bridge. After telling his wife and others of his dream, he started to follow down a creek not far from his farm, over which his dream had located a bridge. Upon arriving in Dresden he sought his intimate friend and brother-in-law, Mr. Bowman Myers, and they both made their way to the little stream from a directly contrary direction from Call's home, and under the old country road stone bridge, so old that old people say that it was built before their time, they found the body."

Will Mrs. Mary Brady be ducked? That is the moral and legal question which is exercising the citizens of Jersey City. The grand jury of Hudson county has indicted Mrs. Brady—who lives in Van Horn street in that part of Jersey City known as Lafayette—as a common scold under an old law which has not been repealed, and which makes the penalty for the offence a ducking from a ducking-stool. This is the first indictment for such offense known in the history of Hudson county and probably the first in the State. There is no ducking-stool in Hudson county at present, and the burning question which is being discussed in Jersey City and Hoboken is, "Will a ducking-stool be constructed and will the old blue law against common scolds be enforced in this case?"

The residents of West Roxbury, one of Boston's rural wards, are in a great stir over the conduct of Deacon Charles H. Botsford. The deacon is a rigid churchman and the main pillar in the Congregational Society of the district. Recently he sold Alvin Spear, a neighbor, a field of standing grass, and the latter having cut the hay was obliged to cure it and haul it to his barn Sunday to prevent it, as he says, from spoiling. The deacon, however, had Spear and his three assistants arrested for working on the Sabbath. The Judge decided to enforce the Sunday law and so fined them ten dollars each in the police court. An appeal has been taken, and the deacon's neighbors are making it hot for him now.

For the first time in a quarter of a century a successful attempt was made last Sunday to enforce the Sunday closing and common labor law in Cincinnati. The city was so remarkably quiet and tranquil that the people who had become accustomed to the noise of the concert rooms and the crowds in saloons and on the streets were almost bewildered by the change. For twenty years the city has been under the control of the saloon element. No one could be elected to office who did not have their endorsement and support. Several attempts have been made in the last ten years to close the saloons Sunday, but all were ignominious failures. The religious portion of the community tried in vain to overthrow the power of the liquor interest, but never met with success.

Dr. M. L. Sherman, a prominent Spiritualist and medium, passed to spirit life from his home at Adrian, Mich., July 9th, aged 80 years. He was the author of "The Hollow Globe" and "The Gospel of Nature," both of which excited a great deal of thought among Spiritualists.

Major L. C. Hubbard, the talented and satiric editor of *The Farmers' Voice* (Chica, makes us blush with his warm words of praise in an editorial on the JOURNAL in the issue of his paper for July 6th. We should like to copy it entire, but modesty forbids and we confine the extracts to the following: "...The RELIGIO-PHILOSOPHICAL JOURNAL is doing noble mission work among a strong-brained and intelligent class, who in sadness have rejected old theological dogmas as insufficient, and false as well. To those who grope in darkness after the right way this wise editor comes as a cheering guide who speaks with the buoyant confidence of a man who knows. Welcome all who strive to light Humanity out of altruistic darkness into the splendor of God's deathless day. There can be no true reforms that are not laid as stepping stones for men to use in climbing to the higher life."

The Farmers' Voice is "the unofficial organ of all societies that are laboring for the well-being of the productive classes," and is said to have 200,000 readers.

Madame Le Plongeon is booked for two lectures at Lake Pleasant Camp next month. On the 13th she will discuss "The Religion (ancient and modern), Superstitions and Amusements of the Maya or Central American People." The second lecture will be descriptive of "Five epochs in the history of the Maya nation, anciently the most advanced, and probably most numerous of American peoples." The first epoch will be a glimpse of certain events that occurred a few thousand years ago. The information on which the talented lecturer will base her effort was obtained by her in conjunction with her husband, the well known archeologist, Dr. Le Plongeon, from original researches in Yucatan. It is safe to say that no more interesting or instructive lectures will be had at Lake Pleasant—or Chautauqua for that matter—this season. The camp management is to be congratulated for its enterprise in securing Mme. Le Plongeon.

GENERAL ITEMS.

Walter Howell will be in Philadelphia until July 21st; after that date at Cassadaga Camp Meeting.

Elizabeth Akers Allen, the author of the famous poem, "Rock Me to Sleep, Mother," is living quietly at Ridgewood, N. J. She is an interesting woman of 57.

G. H. Brooks arrived in this city on last Tuesday, from Atlanta, Ga., where he has been lecturing for two months. He also had a week's engagement at Lookout Camp Meeting. Next week, Wednesday, he goes to Haslett Park, Mich. He is chairman of the camp meeting there, a position he held acceptably the two previous seasons.

The *Standard's* Rome correspondent says: "The Italian Cardinals oppose the suggestion of several foreign Cardinals that the election of an American Cardinal as Pope would tend to solve the Roman question. The Pope has asked three Cardinals whether it is advisable that the conclave to elect his successor be held at Rome or elsewhere."

Light of London, says: "The day when the spiritual press was inferior to other class journals is past, and our literature will one day be a revelation to those now ignorant of its merits. For precision of statement, for exactness of record, for philosophical disquisition, for close argument, it contrasts very favorably with any group of journals or literature devoted to a single subject."

Miss Leonie Steuvenal of Bayonne, N. J., lost her reason a few months ago through too great application of religious studies, and on June 26th made an attempt to crucify herself. She secured a hammer and hat pins, removed her clothing, and endeavored to nail herself to the door of her room. She succeeded in driving the pins through one hand and foot before she was discovered, and though the wounds were bleeding freely she gave no sign of pain.

Dr. Joseph Beals, president of the Lake Pleasant camp meeting, writes under date of July 7th: "The prospects are that we shall have a large attendance this year. There are some sixty families at the camp now. The hotel has been repaired and painted, dormer windows put in, and some fourteen rooms added. The pavilion has been remodeled, painted and beautified. Many new cottages have been built, and others are in process of erection, and painting and beautifying are going on all over the grounds. About one-half of the park has been made into a beautiful flower garden."

Francis Murphy, one of the most enthusiastic and earnest temperance workers of the country, declares that "the defeat of prohibition everywhere is a good victory for temperance. Prohibition is Phariseism, fraud and hypocrisy. It is an attempt to bring the Church and State together again. The people will not permit it. When preachers band themselves together to get the Legislature to enact laws to regulate the morals of people they are going counter to the will of God. The death knell of prohibition is sounded. We are going forward instead of backward, and these great victories against prohibition are temperance victories. High license and restrictive measures will promote the cause of temperance, and the people are sensible enough to see it."

Mr. Gladstone has been offered a large sum by a London publishing house to write a political romance. The Grand Old Man declined.

Kate Field has had some difficulty with the Vitalicul Commission of California regarding her salary, and has thrown up her commission.

Woman's Department.

None Liveth to Himself.

Say not, "It matters not to me:
My brother's woe is his behoof!"
For, in this wondrous human web,
If your life's warp, his life's loom,
Woven all together are the threads,
And you and he are in one loom;
For good or ill, for glad or sad,
Your lives must share one common doom.

Then let the daily shuttle glide,
Would full with threads of kindly care,
That life's increasing length may be
Not only strongly wrought, but fair,
So, from the stuff of each new day,
The loving hand of Time shall take
Garments of joy and peace for all;
And human hearts shall cease to ache.

—Minot J. Savage.

Women are found in every good work; their warm sympathetic natures, and their greater leisure than men, attract them naturally toward all philanthropies. A few weeks ago an account was given in the editorial columns of this paper, of the Norwood Park Industrial School for homeless boys, and the munificent offer of Mr. and Mrs. Milton George, of 300 acres of land at Glenwood, Ill., provided \$40,000 could be raised to erect buildings and equip the school.

The Women's Club of Chicago took hold of the matter, and have now raised about \$35,000 so that the offer of Mr. and Mrs. George, seems likely to be made available for these boys, that so much need to find a sheltering home and be taught industrious habits, rather than left to drift into our jails, reform schools and penitentiaries. If it could only be impressed upon the minds of our wealthy citizens, how much less money per capita it takes to educate, and teach a trade to a boy whereby he may earn his own living and become a useful citizen, than it does to take care of him as a criminal in the State Prison, the money would pour in by the thousands of dollars instead of dribsles, as it now does; it only needs the education of public opinion to insure a realization of these facts.

Another philanthropy in which we take great pride is the Fresh-Air Fund. In 1882 Mrs. B. Scheneman, unaided and alone, started what she called the Lakeside Sanitarium, and for six years devoted herself exclusively to the work of caring for invalid infants of the poor, the first four years largely defraying the expenses from her own private purse, not a plethoric one. During the time thousands of infants were nursed back to health through her ministrations and through the provision of fresh air secured by her energy and forethought; ignorant mothers were taught the value of cleanliness, proper food, and other essentials of maternal knowledge, and her counsel, instructions, help and example have saved untold suffering to these helpless infants. This Sanitarium was located near 27th Street, on the Lake shore; it has now been transferred to Lincoln Park, and suitable accommodations will be provided for it. Mothers take their sick infants in the morning from the hot poisonous atmosphere of the worst parts of the city to this cool, refreshing, healthful spot, and there care for them through the day, returning at night to their homes. For older children who can be taken away from their homes a "Holiday Home" has been erected at Geneva Lake, Wis., in which nearly one hundred children can be accommodated at one time. These children are selected by the ladies who have the matter in charge, and taken out to this delightful retreat, and remain two weeks; they are then returned to their homes and another installment is sent. It would be difficult to estimate the benefits accruing to the children thus given this summer vacation among the healthful and humanizing influences of this delightful retreat.

The third branch of the work done by the Fresh-Air Fund is at Rest Cottage, where fourteen widows, with their half-orphaned children, a total of sixty-four persons, were entertained two weeks each during the season of 1888. The Fresh-Air Fund has been promoted mainly by the Chicago Daily News from which we learn that there was on hand to the credit of the Fresh-Air Fund at the beginning of the season of 1888 the sum of \$730.73. Contributions during the season amounted to \$2,737.71—making an available cash total of \$3,468.44. The total cash expenditures amounted to \$3,327.71—leaving on hand at the close of the season a balance of \$140.73.

Of the cash contributions \$1,717.40 were received at the Daily News office; \$310.81 were received at the Lakeside Sanitarium; and the balance, \$709.50, was the cash contribution of the executive arrangement of the season's work. By this management—the Daily News assuming all the expenses of administration—every dollar contributed to the Fresh-Air Fund goes directly to the benefit of those for whom the Fund is intended. There are no salaries for supervision and no services are paid for which are not immediately necessary for the care and comfort of the beneficiaries.

At the Sanitarium a total of 5,763 infants, children and adults were received and cared for, at a total cost of \$1,132.49—being a per diem expense of 19.7 cents for each individual.

On account of the Country Week there was expended a total of \$1,008.47—for which sum an aggregate of 63,717 miles of railroad transportation was furnished and all other expenses of a visit to the country were defrayed for 515 children, mothers and sewing girls. The average duration of the visit was 12.2 days, and the total cost to the Fund for each person was a fraction less than \$1.96.

At Rest Cottage—84 individuals in all—the average cost to the Fund was \$1.44 per week, making an aggregate of \$184 expended on this account.

As heretofore the Daily News will defray all the cost of executive management, the labor of organization, etc., which last year amounted to \$709.50—leaving the gross receipts by subscription or contribution to go direct for the actual expenses of the beneficiaries.

Thus will be seen what a noble work has grown from the small beginnings of one woman who had the desire in her heart to uplift humanity. She did not stop to talk of it, but she went to work.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal.

Since my last, the glorious Fourth of July has come and gone, proving to be a very wet and unpleasant day for out-of-door sports and national celebrations; yet nothing daunted the people came here in large numbers to spend the day at the shore and drink in as much of the beauties of nature as the circumstances would permit. The day's sports over the lovers of the terpsichorean art met in the Temple, a gay and happy throng.

Pool's orchestra furnishing delightful music. Since the 4th many people have continued to arrive, and to-day there are probably more at this summer home by the sea than ever before at the same date since the grove was opened in 1876. Many are here for the first time and are delighted with the natural and healthful influences of the place. Among the late arrivals are: Mr. and Mrs. John Lumsden, St. Louis, Mo.; Mr. and Mrs. Dumont C. Dake, New York; Mr. and Mrs. J. J. Whitney, California; F. J. Lippett, Washington, D. C.; Mr. and Mrs. Charles Bartlett, Chicago; Louis F. Jones, the spirit artist. Mediums for spirit communion are well represented and are deserving of the most liberal patronage, while the army of black magic vendors are here in force as usual.

Sunday, the 7th, was one of the most beautiful days of all the year, and it was fully appreciated and enjoyed by the hosts at the grove. The Middleboro band was here and discoursed fine music, giving two open air concerts, at 10 A. M. and 1 P. M. This band furnished the music for the Saturday evening hop in the Temple, a large party of the elite being in attendance. President Crockett being present on Sunday at the grove, also Kate R. Stiles of Worcester, who is always ready to do her part to keep the people entertained and instructed, the bell at the grand stand rang loud and long and the people came together at 2 o'clock P. M., to listen to a lecture by this willing worker.

The regular camp meeting opens July 14th; Mrs. R. S. Little will be the next speaker for the day. W. W. CURRIER.

Onset, Mass., July 10, 1889.

CONCERNING MENTAL CONTAGION.

Epidemic Outbreaks That Affect the Nerves and Brain.

Longman's Magazine: The illustrious French philosopher, Esquirol, first clearly defined under the term "moral contagion" that in the study of mental phenomena there may be detected variations of action and divergences from the ordinary or natural conditions, which are excited by contagion in the same way as physical derangements are excited by physical contagions. Despine of Marseilles, who in many respects may be compared with his master, Esquirol, has followed this line of study with wonderful success, and has given to us a history of moral contagion which claims the attention of every social scholar. For my part I like and approve of all that these teachers teach, except the term they use to set forth their argument. I prefer the term mental contagion to that of moral contagion. Moral contagion I cannot conceive as conveying any sense of variation from a standard health of the mind, and any contagion moral in its nature would to me indicate a contagion that was good, and therefore contrary in its nature from the idea of contamination usually connected with the word contagion. I therefore choose the term "mental contagion" as being more to the point and as most in accord with the commonly accepted expression. We will study this division of the subject under that title.

The unhealthy mind affected by mental contagion presents itself, when it is carefully observed, over a much more extended field than is generally supposed. It is, in fact, a representation of a series of phenomena so widely spread that its extent is a cause of its obscurity; we are so familiar with it that we do not recognize it; we are so familiar with its results that we come to look on them as occurrences sufficiently common and natural to be unavoidable. It is only when we are critical in our analysis that the obscurity begins to pass away, and the character of the phenomena appears in all its clearness and extensiveness. When these phenomena are recognized it is astonishing how contagious affections of mental origin are seen to resemble in their course those arising from simple physical contagions. Sometimes they take a spreading or epidemic character after the manner of the so-called catching diseases with which we are most familiar, and are seen to widen into great epidemic outbreaks, extending over large tracts of country and causing the strangest of effects known in history. One of these marvelous outbreaks of mental contagious disease, not to name any more, was the dancing mania of the fourteenth century, during which assemblies of men and women who had come out of Germany to Aix-la-Chapelle, united by one common delusion, formed circles, hand in hand, and appearing to have lost all control over their senses, continued dancing, regardless of the bystanders, for hours together in wild delirium, until at length they fell to the ground in a state of utter exhaustion, panting, senseless, and laboring for breath, yet not infrequently rising after a rest and continuing the motion until in many instances they died from the effort.

At other times these outbreaks from mental contagion in which one victim has followed another, have taken what, in regard to more ordinarily known diseases, is called the sporadic form—that is to say, have been developed or have broken out in some particular locality, and have not extended beyond the boundaries of the locality.

An outbreak of a convulsive type, arising from fear, once occurred at a manufactory at Hodden Bridge, in Lancashire, in which outbreak over twenty persons, taking the contagion from one individual, were attacked most severely, but without communicating the affection beyond the place where it broke out. Like the common contagious diseases, these diseases of mental contagion have been known to have their seasonal peculiarities. The ordinary spreading diseases, such as measles, scarlet fever, cholera, typhus, have each their favorable seasons of intensity and decline, their maximum and their minimum periods. It is the same with the affections of mental type which spring from contagious influences.

In the Shetland Islands a contagious convulsive affection, which was ultimately cured and prevented by moral means alone, broke out in the year 1817, during the summer months, and recurred every year during the same months until it was finally disposed of. In like manner suicide, which may be looked on as a distinct form of mental disease, is of a contagious character, so contagious that during the reign of the first Napoleon the sentry-boxes of a station had to be burned because one soldier set the example of hanging himself in a sentry-box. Suicide also has its season of light and decline, its maximum being reached in June and its minimum in February, like a true epidemic. Another singular and important characteristic quality of the contagious mental diseases—one of immense importance to remember, and one which links their phenomena closely with those of the common contagious diseases—is what may be called the line and order of development, course and decline. The common contagious diseases usually commence from a single point, rapidly increasing in intensity, and then decline often as suddenly as they came on the field. The same is seen in the contagious mental dis-

ease. Despine illustrates this cogently from the contagion of the duel. In the beginning it is necessary to have some great cause to induce the disease of mind which leads to a first contest of dueling. But let the contagion go on, and soon the merest pretext is sufficient to excite the phenomenon, until at last it ceases altogether for the time, as if it were worn out by its own excessive fury and folly.

Convention and Camp Meeting.

to the Editor of the Religio-Philosophical Journal.

The Spiritualists of Western Michigan and Eastern Illinois are to hold a convention and camp meeting at Potawatamie Park (which is located on the bank of the lake, six miles north of St. Joseph, and a mile and a half from Riverside, which is a little station on the C. & W. M. Railroad) commencing at 2 o'clock P. M., Aug. 3d, and closing Sunday night, Aug. 11th. The meeting will be addressed by Hon. L. V. Moulton, of Grand Rapids, and Prof. F. D. Dunakin, of Cecil, Ohio, assisted by several other speakers. It is expected that arrangements will be made for holding annual camp meetings somewhere near St. Joseph and Benton Harbor. Spiritualists are requested to come prepared to take action in this direction.

D. BOYNTON.

Excursion to Colorado.

An excursion to Colorado Springs, Denver, Pueblo, and Trinidad can be made over the Santa Fe Route any day this summer. The most desirable accommodations for nine hundred guests, and is beautifully situated on a peninsula overlooking the lake on both sides. Thiel's Celebrated Milwaukee orchestra will give afternoon and evening concerts, and the season of 1889 promises to be the most brilliant in the history of the house. Excellent fishing, boating and bathing, and a beautiful invigorating climate. Terms, etc., on application to Eugene Mehl, Minnetonka Beach, Minn.

Lake Minnetonka—Hotel Lafayette, the largest summer hotel west of St. Paul, has accommodations for nine hundred guests, and is beautifully situated on a peninsula overlooking the lake on both sides. Thiel's Celebrated Milwaukee orchestra will give afternoon and evening concerts, and the season of 1889 promises to be the most brilliant in the history of the house. Excellent fishing, boating and bathing, and a beautiful invigorating climate. Terms, etc., on application to Eugene Mehl, Minnetonka Beach, Minn.

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THE STUDY OF PHRENOLOGY. THE AMERICAN INSTITUTE OF PHRENOLOGY opens its Annual Session on Tuesday, Sept. 10. The course of instruction, open to both men and women, are invaluable to all who would acquire a Systematic Knowledge of Human Nature by competent instructors. For full particulars write for "INSTITUTE EXTRA." Address, POWELL & WELLS CO., New York.

The Chicago Harmonial Society

Holds Public Conference and Medium's Meeting at 8 P. M. every Sunday during the year, in the new and beautiful Hall 93 S. Dear Street, cor. Monroe Street. Good speakers and mediums always in attendance, all are welcome, strangers have the preference as regards speaking etc.

SOCIETY HARMONIAL SOCIETY.

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1888.

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Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS.For the Religio-Philosophical Journal,
A Review.

LIZABETH LOWE WATSON.

The Summer-tide flows full and we
O'er rose-wreathed banks at sunny dawns,
Anon, 'midst meads and fields at my feet
In billowy boughs and leafy spray
That fill the air with tremulous dyes,
Like music-thrills from harp divine.

White clouds flock up high hills of blue,
Like sheep by unseen shepherds led;
Bright humming-birds sip honey-dew
From crimson roses overhead,
And golden winged butterflies
Flit noiseless where the sunlight lies.

And here, on Nature's tender breast,
My tired heart its burden flings;
Her lullaby to me she sings,
My soul's too eager questioning,
That seek in Summer's opulence
Some healing balm for woes intense.

Of wind-harps that are never mute,
Your songs are sweet, but still I miss
The soft tones of my darling's flute,
His happy laugh and loving kiss,
And tender looks from precious eyes
That made this place a paradise!

God infinite! the thing I ask
And which, methinks, would meet my want,
Must seem to Thee so small a task,
So slight a thing for Thee to grant!
Restore to the flute thy sweet young breath
That was so lately lost in death—

And let the love that made life dear,
Hold me in its embrace once more!
So small when poured thro' heaven's wide sphere,
And yet for me so ample store
That with its life seemed crowned, complete,
And all my labors rendered sweet!

But hush! great Nature gently bends
From beauty's raptures to my soul
And whispers: "Griefs like these are friends;
All life is one eternal whole—
Through death and drear you hear above
And fill it with a holier love!"

Come, break the bonds of selfish grief,
Behold your darlings glorified!
And let your sorrow find relief
In this: "Their joy is not denied!
Believe, love's summer will not wane,
And faithful hearts shall meet again."

Various Religions of the World.

The following is a brief but genuine account of
the origin, growth, and present status of the new religion
called

BARISM.

a form of faith which we are assured by Mons. Jean
Cabagnet, a writer and traveler just returned from
Persia, seems likely to long to supersede all the other
forms of belief prevailing in that land. Mons. Cabagnet
kindly translated and furnished the Editor with the following sketch from a forthcoming work on
the religious beliefs of Persia:

"It appears that a new religious sect has since
1843 been organizing in Central Asia, and has now
become a powerful opponent to Mohammed's adherents.
Fortunately for the progress of the world, the
founder, Mirza Ali-Mohammed, seems to have been
in advance of both Judaism and Islamism, having
initiated neither the intolerance and self-righteousness
of the former, nor the fatalistic creed of the latter.
This must be attributed to the character of its
founder, who, when only eighteen years of age, began
his missionary work, for which he was qualified
by natural genius, also by earnest inquiry into the
Scriptures, the Koran, and by discussion with the
Jews of his country."

"He is described as a young man of imposing
aspect and charming features, gaining the admiration
of his hearers by his personal attractions and the
charm of his eloquence. His life is in strict accordance
with his doctrines, which are remarkable for their
teachings, humanity and sympathy."

"After having paid a visit to Mecca, he published a
commentary on the Koran, which audacity was a total breach of ancient customs, the much
more so because he therein introduced some novel
doctrines. From that time he began to preach in
public, with enormous success, and declared himself to
be the 'Bab', 'the Door', through which one
arrived at the gates of God. The theocratical
could no longer ignore the agitation caused by this
young preacher, so, after having been ignominiously
defeated by him at a public conference, they arranged,
as all priests have done in similar cases, an
appeal to the civil power. Bab and his followers
suffered persecution, and this proved the beginning
of the spread of the new religion. Bab was sent to
Ispahan, to the north and west districts, and everywhere
they met with grand success, though constantly
persecuted by the clergy and the king's
agents, until they decided to take up arms. The war
raged in Persia with alternate successes and defeats
of the reformers. Finally Bab was captured and put
to death as he was trying to make his escape."

"The government then considered the question
settled forever. The new religion, however, did not
depend on the presence of Bab, three-quarters of his
adherents never having seen him, and another Bab
was nominated, to whom the believers declared the
crown of Persia legitimately to belong. The persecutions
continued, and the punishment of the captives
was beyond measure cruel. Women and children
fearlessly marched to their execution, and seemed
to rival each other in hopeful and courageous
resignation, singing this verse:

"Yes, truly, we have come from God, and now return
to him."

These spectacles, far from ruining the prospects of
the new sect, gained them many partisans; and when
Bab, who at present resides in Bagdad, is only waiting
for an opportunity to return to Persia, his
followers whose faith he has already subdued. Perhaps
we shall witness one day the ruin of the Persian
dynasty, and see Mohammed's religion defeated in the
countries of Central Asia."

"Babism is a return to the ancient Pantheism,
presented in a novel and attractive form; and when
Bab said, 'God is in me,' he was saying that such
nothing exists, all beings are but feeble emanations
from his omnipotence; on the day of judgment you
shall be united with Him, he only awakened and
restored the old sentiment that has been dormant
for centuries. Its adherents include the foremost of
Persian clergy and dignitaries, as well as philoso-
phers and poets. Even the obstinate Jews have been
converted. Babism has much of the Oriental form
of worship, but it teaches charity, peace and monogamy.
It has a tendency to lay a foundation for family
life, so little known in the East, and gives to woman
a higher and nobler sphere of action."

"A sect which in a few years will cause such a
revolution in a country where neither railways, letter
post, or newspapers existed, and that has taken such
a great step in advance of other Orientals, must
needs impress us with a hope of a better and greater
future for Eastern countries."—*The Two Worlds.*

The Old Roman Wall of London Unearthed.

The old Roman wall of London, laid bare by the
excavations for the new post-office at St. Martin's
le-Grand, becomes daily more interesting to anti-
quarians as further portions are uncovered. From
the better view now obtained, it is evident that the
Romans dug down about four feet into the London
clay, filled up the trench for two feet with a
mixture of clay and flints, surmounted this structure
with two feet of the hardest concrete, and then laid
a tile in sets of three courses, each separated by
a foot of stonework. Apparently, the wall was
no feet six inches high. A bastion has been found
near the northwest corner of the ground, exactly
coinciding with that marked on the map of St. Paul's
in Roman times—probably medieval. Many pits
also have been found filled with animals' bones,
which may either have been used for the rubbish of
city or for the refuse of the slaughter houses in
clay colony, which, from Roman times, existed
in the Moorfields street, etc. When the site of
St. Paul's Church is excavated, it is expected
that a complete section of the wall and the
town ditch may be discovered.—*London Illustrated News.*

Who is Right?

to the Editor of the Religio-Philosophical Journal:

Is W. H. Chaney right? and all the prophets and
seers, including Swedenborg, Joan of Arc, Edgar A.
Poe, and others whom he mentions, only epileptics
with cerebral disease? Let us see. Is there a such
a thing as logic and rationality, surely he is a good
opportunity to show it. If we show that W. H.
Chaney, who published in your JOURNAL of June 29
an article, has not spoken the truth, should he be be-
lieved, or any faith be placed in any of his utterances?
"False in one, false in all," is an old adage that has
much merit. He says that Emanuel Swedenborg
inherited epilepsy of the brain from both father and
grandfather. A more outrageous slander has seldom
been uttered.

I have before me "The Life and Mission of Emanuel
Swedenborg," by Benjamin Worcester. It is
regarded by all New Church people as the best bio-
graphy of Swedenborg ever published. On pages 454, 455 and 457, the author
enumerates thirty-one other biographies of Sweden-
borg published between 1769 and 1883. Now, my
point is this: In all the above cited volumes there is
not the least allusion to show that either Sweden-
borg, his father or grandfather, was ever afflicted
directly or indirectly, with epilepsy, or any disease
of the brain whatever. So far from this being true, I
venture to say that the history of ages may be re-
searched in vain without finding a son, father and
grandfather so healthy and free from disease as the
Swedenborgs, let alone, the healthful, useful and
honored lives of the father, Bishop Swedenborg, and
the son Emanuel. Oh! you who slander the just
and righteous, do you not do even as those did who
accused the Lord of casting out devils by the finger
of Beelzebub? Take warning and hear what hap-
pened to a Swedish minister who stated publicly in
his church in London that Swedenborg was a lunatic.
I quote from Worcester's "Life of Swedenborg,"
page 339.

"Mr. Mathias was an opponent of Swedenborg,
and said that he was a lunatic, etc., but it is remark-
able that he became a lunatic himself, which hap-
pened publicly one day when he was in the Swed-
enborg church and about to preach. I was present,
and saw it. He had been so ever since, and was sent
back to Sweden, where he now is. This was about
four years ago."

I don't mean to assert that all the slanderers of the
great seer are thus punished, but I do say that no
good, sound, healthy, sane man will ever say that
Swedenborg was either a lunatic or epileptic, and
this is what Mr. Chaney has done; and he has said
the same of Joan of Arc, the savior of her country
at that time, who suffered martyrdom at the hands
of ignorant men who, like Mr. Chaney, accused her
of being an insane epileptic. He has also assailed
the character and memory of Edgar A. Poe, whom
he also accuses of being a lunatic. "His mania was
intensely dramatic and poetic," a "victim of the same
disease as Swedenborg." To all you who have read
the writings of either Poe or Swedenborg, I ask the
question of truth and justice, who do you think is
the more insane, the slanderer or the slandered?

Oh! Mr. Chaney, if you and others who could
realize how much injury is done to the spiritualism
by the unjust and uncharitable articles that so fre-
quently appear in your journal against fellow spiri-
tualists, their Christian brethren and the Bible, surely
they would be more careful what they write. Take,
for instance, the following extract from Mr. Chaney's
article:

"He [Swedenborg] fancied that God had called
him to explain the meaning of the Scriptures, just as
Esdras fancied God had called him to write up the
Old Testament which was lost, and he dictated it in
forty days to five scribes only a short time before
Christ, and that is how we came by the Old Bible."
The above extract is so untrue, and shows so much
ignorance of the subject about which he pretends to
write, that I wonder if there are any of your readers
so ignorant and shallow-pated as to believe such
trash as, for instance, that Christians of all sects get
their Old Bible from Esdras and his five scribes.

Query: Who is right? Is Chaney? Are Josephus,
the apostles, the fathers, the great divines, and
all past ages, only imbecile epileptics and their fol-
lowers deluded victims? Is this to be the teaching,
the fruit of modern spiritualism? If so, then God
help us!

Washington, Arizona.

Letter from Silas Bigelow.

to the Editor of the Religio-Philosophical Journal:

Some weeks ago when I received a number of the
JOURNAL richly freighted with those editorials so
characteristic of it always, I immediately under-
stood the influence of the heresy inspired by, and
conducted by, a letter thus: "Three cheers for Bun-
dy!" By some means that letter was not finished
and sent. Now comes that crowning number, June
15th, just bubbling over with brave and noble senti-
ments, thoughts that will live, because all thoughts
are immortal entities, and should burn and pierce
into the hearts of the true and honest, and the
truth, common sense, goodness, honesty, fidelity and
sound science and reason.

If I attempt to call attention to the many "seed
thoughts" tersely and bravely expressed, or quote
the numerous home thrusts at frauds, sham, corrup-
tion and every manner of evil which just now seem
aggregating and culminating for the final destruc-
tion of our poor, priest-ridden and inverted mankind,
I could not tell where to begin or when to stop.

When a paper, in a single issue, arraigns at the bar
of justice and reason, "Trusts," "Talmage, with his
brazen audacity and illogical twaddle; weak,
over-sold Jesuitism," the many weak points of
spiritualism and Theosophy, and the many weak points
of "Personalities," and "The Great Inter-
national War," and "The Calvinistic Church," all
bristling with aggressive truth and challenging
thought and admiration of every lover of justice, pur-
ity and honor, I say with such a paper before me,
I may well consider and bethink himself if he too,
in his duty to perform in this connection, as a
paper means work, unremitting toil, nerve force,
exhausted vitality, opposition of all the cohorts of
error, all the frauds and fraud-defenders, all the
creed-bound and fossilized champions of a church fast
becoming desperate in her attempts at self-preservation
of the face and destiny of the world, and a pre-
judiced thinker as the "hand-writing on the wall"
of Babel's tower.

Do we who read these editorials consider what
they cost, what they imply? Do they not inspire us
with a desire to help, with a wish to share in
the grandest of all works—the defense of truth,
justice, purity, fraternity and "peace on earth and
good will to man?" How the wincing cowards who
have been discomfited by his well-directed de-
charges of his long-range ordinance, resort to some
weak attempt at parrying the shot and pretending
not to be badly hurt, and seeking aid and comfort in
the camp of charlatans.

S. B.

The Encouragement of Original Research.

If the scholar is to have his true place in our
American life he must have his true home. It is
too soon for us to expect that in a world so new as
this we can have those quiet nooks which in other
lands are once the seat of the student and his
reward. But surely the time has come
when we may ask ourselves whether enough has not
been spent in planting institutions of learning, and
whether now something may not well be devoted to
enriching them. It is easy to see that in a land like
this, colleges, universities and "great men" are
not the place. But we have sufficiently multiplied the
outlines of institutions of learning, and may well
begin to think about filling them up. The want of
our American people to-day in the direction of a
higher education is not new institutions, nor more
buildings, nor more free instruction. Of all these
things we have more than enough. But we want space
and place for men, who, whether as fellows or lecturers,
shall, in connection with our universities, be free
to pursue original investigation and to give
themselves to profound study, untrammelled by the
petty cares, the lifeless round, the small anxieties,
which are sooner or later the death of aspirations,
and fatal obstacles to inspiration. It is with pro-
cesses of thought as it is with processes of nature,
crystallization demands we are told, stillness,
equilibrium, repose. And so the great truths which
are to be the seed of forces that shall now create
our civilization must have a chance first of all to re-
veal themselves. Some mount of vision there must
be for the scholar, and those who are the material
treasures out of which came those wonderful en-
dowments and foundations which have lent to Eng-
land's universities some elements of their chiefest
glory—must see that they have this mount of vision.
—*Bishop H. C. Potter in the July Forum.*

The Pope and the Italians.

to the Editor of the Religio-Philosophical Journal:

Again rumors are coming thick and fast that the
Pope is contemplating the abandonment of the Vati-
can and removal to Spain in case certain emer-
gencies occur, and this time there seems to be better
ground for the rumors than ever before. It is
given out that the Pontiff has made announcements
to this effect in a secret consistory of the Cardinals,
and from Spain comes the statement that the Pre-
mier has offered him a harbor of refuge at Valencia.
It is also in consonance with these rumors that Sig.
Crispien has publicly announced the Vatican will be in
possession of Italy before next autumn. No attempt
has been made to conceal the violent antagonism
between the Pope and Sig. Crispien. The recent erec-
tion of the monument to Bruno in Rome, in the face
of Papal protests, was an illustration of this antag-
onism, and the extraordinary popular enthusiasm
on the occasion only served to emphasize the sym-
pathy of the Italian people with their President. Un-
doubtedly this incident and the helplessness of the
Pope, which he was obliged publicly to manifest,
bad much to do with his menace, but this was only
one of many incidents going to show how rapidly
united Italy is drifting away from Papal influence.
The Pope, in the statement of the Pope's pur-
pose is correct, there is no country to which he
would more naturally turn than Spain. France is
no longer a faithful daughter of the Church. She
has become not only the hotbed of agnosticism and
skepticism, but of undisguised hostility to the Ro-
man Church. French officials have been especially
contumacious in their treatment of the clerical au-
thorities. Legislation looking to the absolute dis-
franchise of Church and State has not only been in-
timated but harsh. The Church has completely lost her
hold upon France. Germany and Austria, for po-
litical reasons, are as much opposed to the Church
as Italy, and their close political alliance and com-
plicity in the treatment of the latter would be a
themselves forbid any hope of a secure asylum
within their borders. Switzerland also is the home
of skepticism and the refuge of political offenders,
and a complete retirement from the world.
The Pope might as well bury himself in some mo-
nastery in the remote parts of Palestine. As between
Spain and Portugal, the former offers the strongest
inducements. It is the only country left in Europe
where any considerable number of the people are
still in strong sympathy with the Church, and where
the Pope might find a refuge from the world.
The State religion, though even there it no longer has
the binding force it possessed three centuries ago.
The modern heaven of progress is working even in
decadent Spain, and should the Pope attempt to set
up temporal power and maintain a political estab-
lishment, he would find himself opposed by the
Liberals and Republicans under Canaleja's
lead. Undoubtedly the Papal asylum, if restricted
to the spiritual headship alone, would be maintained
with almost regal pomp and splendor, and the old
medieval pride of the Spanish race would again
show itself at the Escurial and in the great cathed-
rals of Toledo and Ultramar, but the Pope with
all the pageantry of the Church. But tem-
poral power even in Spain is no longer a possibi-
lity. That dogma, if it may be called such, is forever
set at rest. There may be pride in the Church yet
left in Spain, but there is no longer fear of it. Its
political edicts would be disregarded, and Leo XIII.,
in a time of such anarchy, would find it impossible
to get away from Rome cannot be in-
duced by any hope on his part that he can set up a
temporal court in Spain or elsewhere, but rather by
the desire to get out of an unfriendly atmosphere
into one having more respect and sympathy. But
friendly as the Spanish Government might be to
him, the Pope would find himself in a position
friendly enough to convey a single acre of real es-
tate to him for political purposes. The world has
moved too far ahead for that even in slow-going
Spain.—*Chicago Tribune.*

The Labor Problem.

to the Editor of the Religio-Philosophical Journal:

Underlying the social problems of to-day is the labor
problem. Upon its solution depends the oppor-
tunity of civilized life. While the masses of in-
durate and complicated schemes of social regenera-
tion, the army of the unemployed steadily increases.
In growing bitterness of feeling our "laboring clas-
ses," as we delight to call them, are realizing the sit-
uation. In full sight of the ease and luxury in
which the favored few, the laborer finds him-
self, and he is forced to the conclusion that the
world is not fair. As he pursues his dull round of drudgery,
ever haunted by the fear of a "cut" in wages; as out
of employment, he vainly seeks the blessing of a
"job," and as he learns the lesson of strikes, lockouts
and blacklists, there gathers in his breast feelings that
wait but the occasion to find vent in action, and
which he knows will play sad havoc with the
dreams of social philosophers. To relieve the
pressure of the labor market, to give every man the
opportunity to produce at least a living for himself,
is the pressing necessity of the hour. Can this be
done? Suppose we were to be given easy access to
tomorrow to a mining field, the mines in the
deserts to which we would now have to go, would it
not furnish an outlet for all the surplus labor of the
earth, relieve the pressure, and solve the labor ques-
tion? But suppose the first-comers took possession
of the new planet and refused to permit the use of
its soil except upon the same terms now demanded
by the owners of the earth, would not the outlet be
at once closed, and the labor question remain un-
solved? But a small part of the earth's surface is
in actual use. Land in abundance, untouched by the
hand of labor, lies all about us. Tell us how labor
may be given free access to all unused land and you
will have solved the labor problem.

C. G. ABRAMSON.

A New Theosophist.

[San Francisco Chronicle June 16th.]
We have received advance sheets of "The Light of
Egypt; or, The Science of the Soul and the Stars,"
by an anonymous writer who makes large claims to
esoteric powers. The purpose of the book is best
explained in the author's own words: "I have writ-
ten the work with a definite purpose, namely, to ex-
plain the true spiritual connection between God and
man, and the soul and the stars, and to reveal the
truths of both Karma and re-incarnation as they ac-
tually exist in nature, stripped of all priestly inter-
pretation. The definite statements made in regard
to these subjects are absolute facts, in so far as em-
bodied man can understand them through the sym-
bolism of human language, and the writer defies
contradiction by any authority who possesses
the spiritual right to say, 'I know.'"

He claims that the Orient has lost the real secrets
of its own theosophy, and that the forms of an ob-
solete esoteric system should not hamper the Western
adept. It is idle for one who has not made a special
study of the subject to object to the use of the book,
if it has any real value. From the chapters we have
read it is plain that the author is far more lucid than
Mme. Blavatsky or Laurence Oliphant. What he
has to say about evils of celibacy and the huge de-
lusions that celibates are responsible for is good
reading, but his ideas about the true soul-mates
of the owners of the earth, would not be out of
place if carried out. What will particularly commend
the book to many in this country is that it is the first
successful attempt to make the truths of theosophy
plain and clear to any one not a special student—and
that it lays bare the frauds of the Blavatsky school.
The book will be issued in a month. [Chicago: Re-
ligio-Philosophical Publishing House; price, 35¢]

"Heaven Revised."

This modest pamphlet contains "a narrative of
personal experience after the change called death."
The writer tells the story of a woman who died,
woke, saw her earthly body laid away, found her
sons previously deceased, talked with an angelic
woman who taught her very many facts, visited the
places of the departed, and found means to com-
municate with her friends here. The trouble with
the account is that it is a pure fiction. The doctrine
of the New Church is clearly right in pre-
senting principles rather than minute details. But
Mrs. Duffey has told many reasonable things, some
of which sound much like pages in "Heaven and
Hell."—*The New Jerusalem Magazine (Swedenborgian)* Boston.

Notes from Brooklyn, N. Y.

to the Editor of the Religio-Philosophical Journal:

The last day of June was the closing Sunday for
services at Conservatory Hall, where Mr. J. J. Morse
has been filling the rostrum for the past month pre-
paratory to his camp work. His morning subjects
were of a practical rather than a spiritual character
and dealt with questions relating to earth affairs as
viewed by his spirit guides. Among others, the taking
of life by means of electricity rather than the
rope, was ably handled and the question viewed
from all sides. In the evening, questions were
handed up to be answered from among the larger
audiences that assembled, and in his answers to
these the speaker manifested the same familiarity
with the subjects, the same forcible presentation of
the points involved and bore himself with the same
dignity of manner as before when he has occupied
the rostrum here. The hall re-opens in September
with Mr. W. J. Fletcher for a three months' en-
gagement. One of the well known medium
laid forward with satisfaction to his return
after so long an absence from our city. Saturday
was medium's day at the conference in the John-
son building. Mrs. Vittum opened with a very
good paper of the same practical and spiritual char-
acter as that of Mr. Morse, and was most ably
helped by Mrs. M. A. Gridley, who spoke for some
time on psychometry, and then gave an oral read-
ing therein. The party receiving the reading then
disturbed the meeting by his outspoken doubts of
there being any evidence of mediumship in the
same, and finally gaining the floor after much dis-
cussion as to right so to do by the audience he ut-
tered a forcible desire for the truth as well as a
denunciation of much he had seen there. He comes
from among Talmage's congregation and is seeking
those facts and ideas outside which he cannot gain
therein. Skeptical to the last, nothing short of that
which comes very close to his personal life, or phe-
nomenal facts entirely above question can convince
him.

Mr. Albert Smith, a lawyer, and a man of large
and deep culture, spoke upon "Re-incarnation" be-
fore the Emerson class organized by J. Sterling
Wines, lately from Boston. He endeavored to show
that the term "re-incarnation" was not so much
dwelt here to-day have lived in other bodies, both
human and animal, but that spirits which died un-
timely, either before birth or after, and so lacked ne-
cessary experience and development, came back to
earth (or lingered here) and fastened themselves upon
others wiser than they and shared their lives for
their own improvement. Debate was drawn upon
to throw light upon this much talked of question.
Remarks were made by others bearing upon the
salient points of the able lecture, when Mr. Wines
dismissed the gathering until fall. Since our new
chairman, Mr. S. B. Rogers, took control of the con-
ference some three months ago, it has grown to the
full size of the most vigorous opponents at the late
and the noise of the elevated railroad new quarters must be
secured. Young people have come in who take part
in the music and help in other ways and may yet
form the nucleus for a Lyceum. Mr. Rogers be-
lieves in organization, in giving the people some-
thing to do and in letting them have a voice in the
management of the cause. We see growth ahead for
the conference and wish it all success. W. J. C.
July 1st, 1893.

The Light of Egypt.

It is stranger from some other world to be
landed on our planet, and particularly in the United
States, without previous information of the state of
things he might expect to encounter, he would be
justified in concluding that, if we have but one
soup, we have at least a hundred religions. In fact
a new one is launched every year, and all seem to
be of the same kind, and of the same kind of
unbelief. Changes are in progress, which will ere
long affect the crystallized shapes of public thought
on vital questions. Among the most fantastic phases
of the endless procession of modern prophets and
world-savers are the various forms of "Occultism,"
so-called—a revival of ancient Oriental mysticism,
and the generic name, and of which the chief
or of whom the chief priests and big she-mug-
wump is one "Madame Blavatsky" now, we be-
lieve, of London, but lately of New York, Brooklyn,
and India. The Theosophists hold the existence of
a mysterious and wonderful secret order, or brother-
hood, which claims an ancient date—somewhere
away back in the mists of antiquity—and which, they
affirm, has maintained an unbroken existence
in India, Egypt, and other places, from way-back to
now. It is also declared that this "mystic crew"
have chiefs in India (perhaps, however, with the
headquarters in the inaccessible hills of Thibet,
where the Great Lama is who are "sacred in
spiritual knowledge, and who can, at will, leave
their earthly tabernacles, or human bodies, and pre-
sent themselves visibly before initiates in any other
place. The fact of the existence of an ocean be-
tween the Himalayan headquarters and the friend
to be visited—say, in Washington—presents no ob-
stacle to this, the individual being able to travel
4,000 miles distant from the visitor's body.

We don't ridicule all this, knowing that it would
be foolish to ridicule mysteries one can't under-
stand; but it does seem to call for a big swallow, so
to speak, to admit the additional claim that your
"adepts" makes nothing of living a couple of
centuries, and then going on to live in the
present, to live a few centuries, more or less, in spiri-
tuality, only to be "re-incarnated" in earth-life, as some
body else, and go through with it all again.

But these are high mysteries, and we will leave
them, here and now, with the remark that a new
book, on the general subject, but one not in harmony
with the Blavatsky party, has just been issued by
the Religio-Philosophical Publishing company of
Chicago. Its author's name is withheld. He says
he has been for twenty years deeply engaged inves-
tigating the hidden realms of occult force. His
book, "The Light of Egypt, or the Science of the
Soul and the Stars," is on the whole too deep for
the average reader, and requires "Theosophy" to get
glibly along with it. But it is a blending of Swed-
enborg's doctrine of "Correspondences" with a re-
vival of ancient astrology, all dovetailed into a
mechanism of modern Theosophy, but without ac-
cepting the "Theosophical" doctrine of Allan Kar-
dec and the French spiritists and the Blavatskies.
Some other things held up by the occultists are not
accepted by this anonymous writer—who, however
recondite his book, certainly presents a theory of
first causes which is well-fitted to challenge the
thoughtful reader's attention, and to excite much
reflection.—*Hartford, Conn., Daily Times, June*
29th, 1893.

The Divine Plan of Creation.

To me individually it has always appeared that a
false issue is raised by the opponents of Darwinism
when they appeal to the odium theologicum. For
although it is quite true that the theory of natural
selection is incompatible with that of supernatural
design in those cruder forms which it necessarily
presented under a belief in special creation, I do
not see that such is the case with regard to any
hypothesis of teleology which deserves to be re-
garded as in any way worthy of those higher con-
ceptions of teleism which the growth of natural sci-
ence, in all its parts has been the means of engender-
ing. It is true that theists are now required enor-
mously to widen their ideas touching the nature
and the method of supernatural design in the realm
of organic nature, just as was the case when as-
tronomy first revealed the utter inadequacy of pre-
vious ideas touching the realm of inorganic nature.
But I cannot see that in the former, any more than
in the latter case, those who on other grounds have
accepted the theory of theism should find any reason-
able cause for alarm in being required to extend
immeasurably their conceptions of the Divinity.
And I am quite sure that they would be committing
the gravest of possible mistakes if they were to
adopt the advice which appears to be given them in
the words with which I will conclude:

"No wonder that Darwin was reviled by men who
had the cause of religion at heart, for his theory
tended not only to repudiate creation, but to dis-
credit design, and so practically to enshrine un-
reason as lord of the universe."—*Prof. Geo. J. Romanes, in the July Forum.*

Carlotta Patti was noted for her prodigious charity
the poor who came to her never went away empty-
handed, and she never stopped to inquire whether
the object of her generosity was worthy or not. At
one time a companion remonstrated with her for
giving handfuls of coins to every beggar she met,
but the artist answered: "Suppose I should make
a mistake by withholding my alms and thereby ne-
glect someone that deserved aid! No, no; as long as
my money holds out these poor wretches shall have
it."

Notes and Extracts on Miscellaneous Subjects.

Mr. Parnell is reported to be suffering from insomnia.

The world's coinage for 1888 was £58,500,529
against £56,729,000 in 1887.

A horse dentist is reaping a rich harvest up in the
northern counties of Michigan.

Gov. Higgs, one of the largest peach-growers of
Delaware, estimates this year's crop in that State at
about 1,000,000 baskets.

A Scotchman, who evidently does not despise small
things, claims that he has detected 80,000 dust motes
in the thousandth part of a cubic inch of the air of
a room.

The Vermont Microscopical Association has an-
nounced that a prize of \$250, given by a firm of
chemists, will be paid to the first discoverer of a new
disease germ.

About 30,000 people a day go up the Eiffel tower.
Of these between 3,000 and 4,000 go to the top. On
an average a person has to wait about an hour to go
up in the lift.

Joseph Jefferson says that the reason neither he
nor ex-President Cleveland was hurt in the carriage
accident was because neither of them was in the ve-
hicle at the time the horses ran away.

A well of so-called electrical water has been tap-
ped at Fort Scott, Kan. Its place both here and in the
water at the same time is utterly impossible. The
shock is so forcible that it throws one aside with
vigor.

In St. Patrick's Church, Hartford, Conn., and St.
John's Church, Middletown, Conn., colored people
rent and occupy some of the best sittings, other sit-
tings in the same pews being rented and occupied
by white people.

John A. Maginnis, who was killed by a stroke of
lightning at New Orleans July 4, was the husband
of "Bessie" Tweed's daughter. He married her at the
zenith of Tweed's power, and the description of the
ceremonies and wedding presents was one of the
sensations of the day.

Miss Mary Wanamaker, the Postmaster General's
daughter, will make her debut in Washington soci-
ety next fall. She is not yet out of her teens, but is
an accomplished girl of considerable beauty. She
has had the training of an excellent education, and
is skilled in music and languages.

When the Seminole Indians of Florida elect a
chief they choose the biggest fighter and most suc-
cessful hunter of the tribe. If there happens to be a
tie

BUDDHISM.

It a Stagnant and Decaying System?

The further most courteous communication of your highly-esteemed correspondent, Mr. Oxley, in which he has been so good as to allude to me in such very gratifying, complimentary and flattering terms, does not, to my mind, advance the discussion of the hints raised by my first letter on the subject, on his alluding to Buddhism as a "stagnant and decaying system"; and further on to "the position of nations that have been under Buddhist tutelage for near some thirty centuries."

I crave your kind indulgence and permission to occupy valuable space, so as to state my conviction, based on experience gained residing in the Extreme Orient, living amongst Buddhists, occupying apartments in their Temples, that so far from being "stagnant and decaying" is a most active and important factor, in all that is good in the lives of the vast bulk of the peoples of Eastern Asia—Religion, Ethics, Society.

The superimposed mass of local superstition, and the materialistic philosophies existent, are most beneficially leavened by the good taught by the leading principles of this, the doctrine of Enlightenment, later numerous sectarian parasite, growths notwithstanding.

As to the countries under Buddhist tutelage for thirty centuries, etc.—Amongst the few millions of Ceylon, Nepal, etc., it may be twenty centuries ago since gaining a footing to any extent; in China, say eighteen centuries; Japan, about thirteen; in Burma, Siam, etc., not earlier; and the progress was by no means rapid, or the influence widespread or great in the early centuries. It was too altruistic to be universally followed by the natives of Southern and Eastern Asia, in all its self-denial and purity, and had established, indigenous cults to reckon with, and vested interests to combat.

Residing in Japan, at the time of disestablishment referred to, I am able to state that revival of Shintoism, the National Cult (vide Light, May 11, pp. 22-4), officially, and in popular estimation, was contemporaneous with the priesthood of the numerous sects of the Buddhists, giving ample excuse to the enemies of their faith for the sectarianism, when an opportunity arose.

There has been a reaction, since I left Japan, of a very energetic character, and an active revivalist propaganda has been organized to combat the materialism of Chinese philosophy, the pessimism of Taoist doctrine, the efforts of European and American missionaries and their avowed creed, of an angry and jealous Jehovah, only to be propitiated by sacrifice, culminating in that of his "only son." All that may be found in modern sectarian Buddhism, and which has been open to criticism, has been engrained upon it in later times; and the most objectionable features in doctrines and rites are curiously parallel to much existing in the sectarian Christianity of the Occident.—I am, sir, etc.—C. J. W. Pflunder, in Medium and Daybreak.

Planetary Evolution or a New Cosmogony, being an explanation of Planetary Growth and Life Energy, upon the basis of Chemical and Electrical relations of the elements of nature. There is a great demand to illustrate the process of Evolution and this work may assist the reader to a better knowledge of Natural Laws. Price, cloth, \$1.00; paper 50 cents. For sale here.

Illuminated Buddhism, or the True Nirvana, by Siddhartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanation of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideal of America and Europe an edition in English was the result. Price, cloth, \$1.00; paper cover, 50 cents. For sale here.

What I saw at Casadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Casadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

King's Ev I is a twin brother to Scrofula. *Samaritan Nervine* cures b.o.h. of them. \$1.50, at Drugists.

Improve the nutritive functions of the scalp by using Hall's Vegetable Sulfur Hair Renewer, and thus keep the hair from falling and becoming gray.

Beecham's Pills act like magic on a weak stomach. "Never trade horses while crossing a river." Always use N. K. Brown's Ees Jamaica Ginger.

"Mrs. Winslow's" Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution. Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction."

The Perfect Way, or the Finding of Christ is the significant title of a most valuable work by Dr. Anna B. Kingsford and Edward Maitland. It is a fitting and lasting monument to the memory of Dr. Kingsford, so lately passed to a higher life. The work is adapted to all creeds, as the Theosophists claim it is; the Christian scientists admit their reading is not complete without it, as they find many truths in its pages, and Spiritualists and Liberalists have discovered much that is convincing and corroborating in the facts and statements. Price, \$2.00; postage, fifteen cents extra. This edition is a facsimile of the one which costs \$4.00. For sale at this office.

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. I. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. B. Delley an able antagonist to Talmage. Price only five cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry children are classes with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Deluze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is given by Gies B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

Capt. Thomas Phelan, of Kansas City, is in correspondence with the King of Samoa with a view of becoming a member of the military staff of the Samoan monarch. Capt. Phelan served two years in the British army and was a member of the Seventh Missouri Regiment in our civil war. He is said to be one of the most expert swordsmen and drillmasters in the world.

The Best Remedy Taken in Season,

FOR Sore Eyes, Cancerous Humors, Prurigo, and other manifestations of depraved blood, is Ayer's Sarsaparilla. Used persistently, according to directions, it effectually eradicates all traces of disease, and restores the sufferer to a sound and healthy condition.

"I hereby certify that I have used Ayer's Sarsaparilla, with excellent success, for a cancerous humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely cured, and consider Ayer's Sarsaparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."—Charles G. Ernberg, Vasa, Minn.

"For years my blood was in an unhealthy condition. After having tried other medicines without success, I have lately taken Ayer's Sarsaparilla, and with the best results. I think this medicine is the only blood-purifier that can be absolutely relied upon."—Mrs. Oliver Valentine, 144 Quincy st., Brooklyn, New York.

"A neighbor of ours who was rendered nearly blind from scrofula, was entirely cured by using three bottles of Ayer's Sarsaparilla."—Stephens & Best, Druggists, Ball Play, Tenn.

"For several years afflicted with disorders of the blood, I have received more benefit from the use of

Ayer's Sarsaparilla arrests blood-poisoning before it pervades the system. Don't delay till the forces of nature are exhausted and there is nothing to work on. Begin at once the use of this medicine, and be sure you take no other to counteract its effects.

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"For many years I was troubled with scrofulous complaints. Hearing Ayer's Sarsaparilla very highly recommended, I decided to try it, and have done so with the most gratifying effects. I am convinced that Ayer's Sarsaparilla is the best possible blood-medicine."—John W. Starr, Laconia, Ind.

Price \$1; six bottles, \$5. Worth \$5 a bottle.

Ayer's Sarsaparilla

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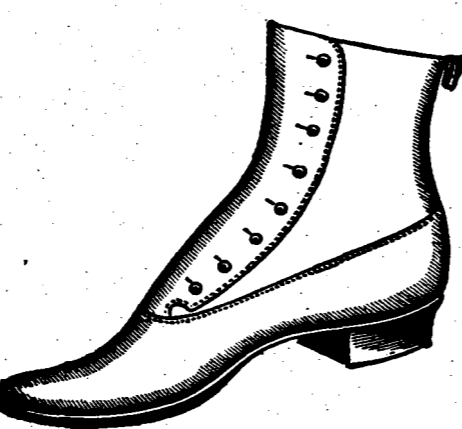
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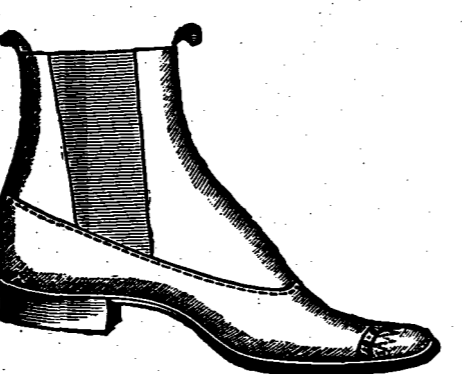
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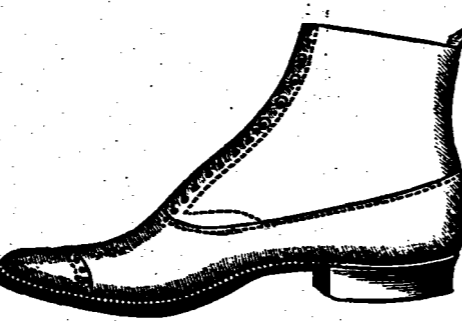
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Be sure to always enclose at least 20 cents to pay postage. We will return any stamps we do not use in mailing. Do not miss this opportunity to buy a good honest shoe cheap. Send for our Catalogue of General Merchandise.

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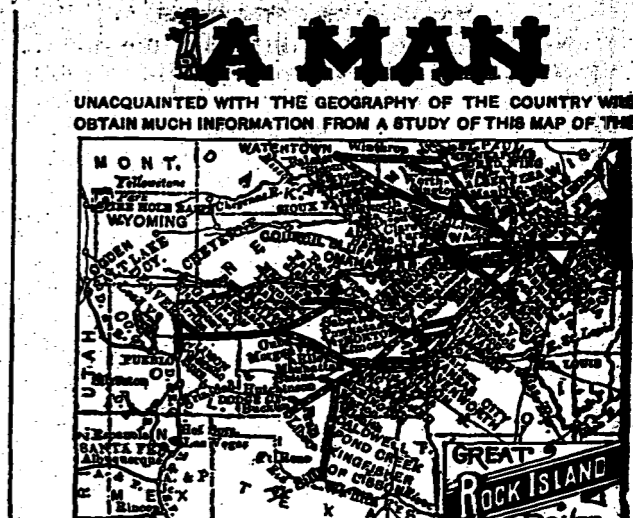
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OR THE SCIENCE OF THE SOUL AND THE STARS.

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PREFACE.

The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to the world, are briefly as follows:

For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult forces, and the results of these mystical labors were considered to be of great value and real worth by a few personal acquaintances who were also seeking light, he was finally induced to condense, as far as practicable, the general results of these researches into a series of lessons for private occult study. This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult lore as seen and realized in the soul and the stars, corresponding to the microcosm and the macrocosm of ancient Egypt and Chaldea, and thus giving a brief epitome of Hermetic philosophy. (The term Hermetic is here used in its true sense of sealed or secret.)

Having served their original purpose, external circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth to poison the budding spirituality of the western mind, and to fasten upon its mediumistic mentality, the subtle, delusive dogmas of Karma and Re-incarnation, as taught by the asceticisms of the decaying Orient.

From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real truths of both Karma and Re-incarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard to these subjects are absolute facts, in so far as embodied man can understand them through the symbolism of human language, and the writer defies contradiction by any living authority who possesses the spiritual right to say, "I know."

During these twenty years of personal intercourse with the occult minds of those who constitute the backbone of light, the fact was revealed that long ago the Orient had lost the use of the true spiritual compass of the soul, as well as the real secrets of its own theosophy. As a race, they have been, and still are, travelling the descending arc of their racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental crisis of the race.

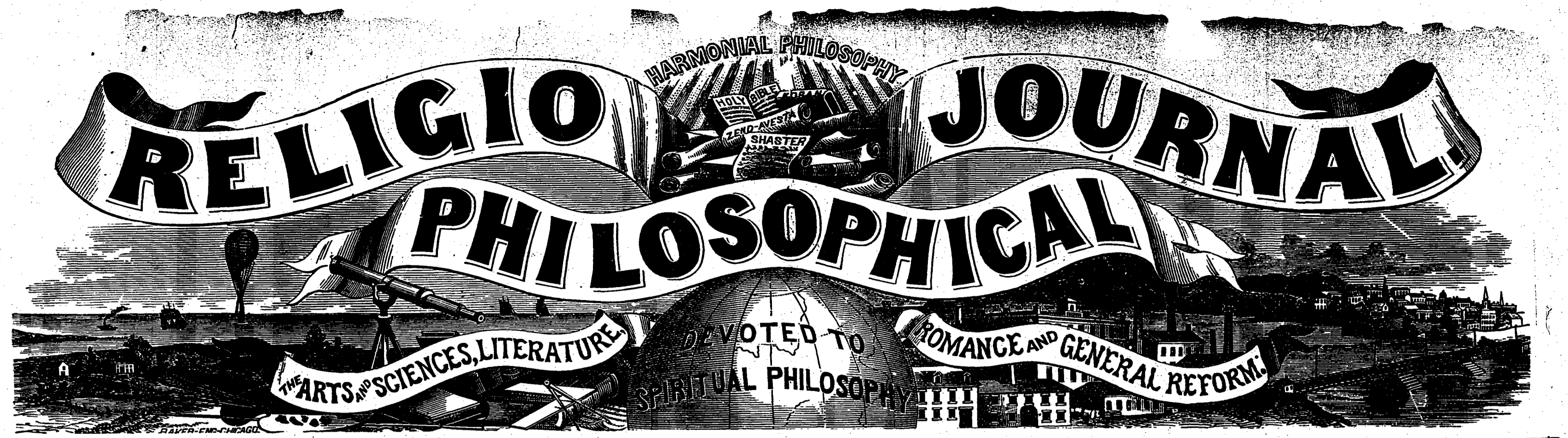
Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow white locks of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortexes of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of their spiritual force keeps them bound to the dogmas, traditions and externalisms of the decaying past, whose real secrets they can not now penetrate. The ever living truths concealed beneath the symbols in the astral light are hidden from their view by the setting sun of their spiritual cycle. Therefore, the writer only desires to impress upon the reader's candid mind, the fact that his earnest effort is to expose that particular section of Buddhist Theosophy (esoteric so called) that would fasten the cramping shackles of theological dogma upon the rising genius of the western race. It is the exclusive Oriental systems against which his efforts are directed, and not the real nor the mediumistic individuals who uphold and support them; for "omnia stant veritas" is the life motto of THE AUTHOR.

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No. 23

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Antonia:—A True Story. Beyond the Gates—And Outside of the Old Pasture.
- SECOND PAGE.—Questions and Responses. A Ninety-Six Hour Trance. Form Presentation.
- THIRD PAGE.—Woman's Department. "Studies" in Psychic Science. Book Reviews. New Books Received. July Magazines Not Before Mentioned. Miscellaneous Advertisements.
- FOURTH PAGE.—Blavatskyism. "Our Lady of Cambria." If Not Spirit Presence, What? Confidential. A Question for Oregon Officials.
- FIFTH PAGE.—An Exciting Incident. General Items. "The Devil" and "E Pluribus Unum." General News. Miscellaneous Advertisements.
- SIXTH PAGE.—Over The River. The Divine Plan of Salvation. A Solemn Warning to Mediums. Rudson Tuttle's New Book. Psycho-Theism. Premonition of Death. The Phenomena of Control. Hindoo Superstitions. Angel Wings at \$5 a Pair. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—The Fable of the Uras Tree. Miscellaneous Advertisements.
- EIGHTH PAGE.—A Grave Economic Mistake. Notes from Onset. Miscellaneous Advertisements.

For the Religio Philosophical Journal.

ANTONIA;

A TRUE STORY.

ALICE D. LE PLONGEON.

A party of travelers on their way from Vera Cruz to Mexico City were whiling away the time, when not giving vent to exclamations of delight at the unsurpassed scenery, by telling that which had appeared to them most extraordinary in their own experience. One gave an account of unexpected and remarkable escape from a great danger. Another, having been in India, amused his listeners with a vivid description of wonderful juggling feats. A third said he questioned whether all such performances were jugglery, pure and simple; he was disposed to think that much was due to a knowledge and application of occult forces, the power of mind over matter, more yet of mind over mind.

To explain his meaning he described effects produced on persons of peculiar organizations by others who had made a special study of psychological phenomena, particularly what is to day called hypnotism. He then gave an account of very astonishing experiments made by himself with sensitive persons.

This brought up the topic of Spiritism, everybody proclaiming the most utter disbelief, except one, who seriously affirmed that he believed he had seen a spirit.

"Good! good!" exclaimed all in chorus, "that's certainly the most wonderful thing among us; pray favor us with this story."

A shade of sadness flitted over the physician's face as he replied: "On one condition—that you do not turn it into a jest, for whatever explanation you may offer of the events I am about to relate, the person with whom they are connected holds a privileged place in my memory. Mind, you, I shall confine myself to facts, neither omitting nor adding anything to what really occurred. The whole affair was published in the leading newspaper of the city of Lima, Peru, at the time, and there are persons, no doubt, yet living there who remember the circumstances."

By this time the listeners were eager with expectation, and protested that whatever they might think, they would treat the matter with respect.

"I must begin," said the doctor, "by telling you that in 1861 I went to Peru charged with a scientific commission and with no thought of practicing my profession, though I was afterwards established there for ten years in the capacity of medical man. I boarded with a very pleasant family, soon becoming as one of them. The family consisted of Mr. and Mrs. P., one or two sons, to whom I shall have no occasion to allude, and two daughters, Antonia, a little more than twenty years old, and a girl about nine years old, named Juanita.

"I found Antonia exceptionally interesting and well educated, while drawing and music were her favorite pleasures. She was a gifted musician and endowed with a beautiful voice; it was that which cost her her life. And yet, perhaps, I should not look at it in that light. Death must have an excuse, and her time had come.

"Antonia had a cousin very much in love with her, but she would not contemplate an early marriage—it being her fixed determination to go, as soon as she came of age, to Paris, where she desired to complete her musical education. Frequently she spoke to me of the pleasure she anticipated in traveling.

"Antonia was a noble creature in appearance and character. To do good she was ever ready, her whole life being one continual act of charity. Though light-hearted and cheerful she was not addicted to frivolous pleasures, nor given to vanity. She clothed herself with simplicity and good taste. I need not dwell on her good qualities, enough to say that to know was to love and admire her; everyone did so, and her father almost worshipped her.

"She was asked to sing in some great affair at one of the many churches in Lima, at that time a thoroughly priest-ridden city. An Italian, a terribly bad tempered man, called by courtesy 'very nervous,' was training her voice, and suggested that she have a certain tooth removed and a false one put in its place. The objectionable piece of bone was sawed off and a substitute made fast to the root by means of a platinum prong, which was too long, as we discovered later on.

"Soon afterward Antonia's face became distorted, and I at once told her to have the new tooth removed because the prong, together with the amalgam, was producing an electric current injurious to the nerves. No one agreed with me, all insisted that the twisted face was simply the result of a cold. It is no uncommon thing there for lockjaw to result from a cold. In Guayaquil exposure to a draught induces lockjaw.

"We soon had the grief of seeing Antonia a victim to that dreadful affliction. All the best physicians of the place were called. A consultation was held, but I stood alone in my opinion, and unable to prevail against such a majority of men much older than myself. Yet I was certain that the false tooth was the cause of all the trouble. To this day I cannot understand it, neither they nor she would consent to its being removed, though it was the simplest thing imaginable.

"Finally, when already choking, she assented. I must here interrupt the story to tell you that I have made, years ago, a particular study of that science they are now so much interested in, in Paris, under the name of hypnotism, and was in the habit of using animal magnetism for the relief of my patients. It was the only thing that might now possibly enable me to rescue Antonia. I had a dentist stand close by with orders to watch for the least parting of her jaws and instantly place between her teeth a piece of India rubber. Exerting all my will-power and magnetic force to compel the locked jaws to open, I at last succeeded. My joy was great, but alas! quickly faded away. After the tooth was removed and the convulsion disappeared, the tongue was found to be so swollen at the root, and the throat in such a condition that nothing could save our beloved young friend from death's relentless grasp, no power could prevent her from choking without the operation of tracheotomy, to which the doctors would not resort. The delay had been fatal! It was exceedingly painful to watch the struggle and know that though in the full enjoyment of health the dear girl would be lost to us through the miserable mistake of the wise doctors who had insisted that the lockjaw was not induced by the false tooth.

"At the close, strange to say, after the last convulsion was over, Antonia spoke in a clear voice. I was supporting her in a sitting posture when all at once she uplifted both arms and her beautiful dark lustrous eyes, at that moment filled with a wonderful light.

"Gazing into space, she apparently addressed beings unseen by us: 'Yes, yes, I am coming. Wait, wait a moment!' This she repeated several times not only in Spanish, her mother tongue, but also in English and again in French, as if she were being urged to join a throng of people who addressed her in various languages. Her gaze was rapt. Gradually her hands sank lower and lower, and her voice grew fainter and fainter, dying away in a whisper, when the lovely tapering fingers at last touched the bed. At the same moment her head drooped upon my breast; light fled from the eyes and I closed their white lids.

"I cannot dwell on the scene that followed; it was heart rending. But one thing I wish to mention before passing on. From the moment that Antonia uplifted her arms she was insensible to all things earthly. A priest came and spoke to her but it was quite plain that she was utterly unconscious of his presence, and I bade him hold his peace and respect the mystery and beauty of death. I went so far as to say: 'Silence! or leave the room. She speaks with those who are far above you!'

"As soon as it became known that Antonia had passed away, the many that had rejoined in her friendship mourned her departure and brought so many sweet flowers that we hardly knew how to place them all in her room.

"The morning would have been her twenty-first birthday; that day she had looked forward to as the beginning of a new era in her life, when she should depart to a wider field and perfect herself in the art that had claimed her best energies. On that day I laid her mortal remains in a bed of flowers, for I lined the casket with them and spread others over her, leaving exposed only the beloved face with its beautiful smile. Gentlemen, will you undertake to affirm that her birthday did not open to her a wider, happier field? For my part I would not dare to assert anything of the sort after witnessing her—I suppose I must say death, for want of a better term.

"Well, we carried her, after ten o'clock at night, that being the law there, to the church, attached to the convent of San Francisco, and on the following morning went to perform the last sad duty. There was service in the church, of course, and that edifice was crowded with grief-stricken friends and sorrowing acquaintances. Imagine what consternation spread among them, what a peculiar revulsion of feeling was created when, just as the

priest was 'raising the host'—always a moment of profound silence, a wren descended from the vaulted roof, alighted upon the head of the casket and commenced singing at the top of its voice, only ceasing when the priest faced the congregation, when it spread its wings and flew upward.

"Loving hands bore the body of Antonia from the church to its last resting place. When we entered the burial grounds, a most lovely garden, numbers of birds came in a body and hovering above the casket, sang in chorus, keeping their position until we came to a small chapel. There they disappeared, we having to pass through the building; but when we emerged through the opposite door they again joined us, and continued their joyful strains up to the place of interment.

"The casket was put in its niche. Several gentlemen spoke in memory of Antonia and her noble qualities; meanwhile there was not a dry eye among us. Then the mason began to wall up the niche. There fluttered the birds; during the speeches they had not ceased to warble and they kept on while the masons worked. Only when the last brick was in, and the mourners turned away, did they take flight.

Here the narrator was interrupted by the suggestion, from one of his hearers, that the birds were possibly attracted by the perfume of the many flowers in the casket.

"I will not insist that it was not so," replied he, "though fresh flowers grew all around us and the others were no longer fresh. I make no attempt to explain anything but simply relate what occurred. Every one considered it strange and the papers alluded to the fact as an extraordinary one. Everything has its cause, but sometimes we fail to trace it. I am telling of one of those cases, and have not yet completed my story though perfectly willing to let it end here if you have heard enough."

"By no means! Pray go on!" all exclaimed. "Well, it was between ten and eleven o'clock when we returned to the house. It was breakfast time, and we went through the usual form; that was about all we could do for our hearts were feeble. Mr. P. told me that he could not enter his lost daughter's room, and would consider it a favor if I saw that things were as they should be. I therefore caused the servant to arrange the deserted chamber as if its occupant was absent but for a few hours, thinking that should they enter, the grieved parents would prefer to see it thus. The windows were left open till night, then closed. Next day when I arrived at the breakfast hour I found the house full of fragrant perfume, and every one trying to find out whence it proceeded. I went to Antonia's room to open the window and let in the fresh morning air. I noticed that the perfume was stronger as I approached that room, and when I threw open the door it was almost overpowering. Here was its source, but I failed to discover its cause. I can compare the perfume to nothing that I know of, only imagine that such might have been produced if the aroma had been extracted from all the lovely blossoms that a host of loving hands had brought to that spot and amid which had laid Antonia to rest. After doors and windows had been open two or three hours the pleasant odor disappeared and we naturally supposed that to be the last of it. Not so. On the second day the perfume was as pronounced as on the first, and in like manner died out after doors and windows had been some time open. If our surprise was greater on the second morning than on the first, it certainly was not diminished on the third and fourth, but the same thing went on for thirty days. On that thirtieth day I went to Antonia's room, not only to open the windows but to seek a certain drawing rule that had belonged to her and that I desired to keep as a souvenir—it is yet in my possession. I opened the door, believing the room empty, but within it stood my beloved friend, so life-like, so real, that all remembrance of her death was swept from my mind. She was there and I had entered without knocking; this was my one thought, and stepping aside I said: 'O, Antonia, excuse me! I did not know you were here!' She smiled at me, inclined her head, and passed out of the room going toward the parlor where stood her piano. As she went by the door of her mother's room, I heard Juanita scream, 'Antonia! Antonia!' The form had disappeared at the piano, which I could see from where I stood. I hastened to the little girl who, not yet dressed, had been playing in the bed. But the sight of her sister, whom she had last seen, stiff and cold, among the flowers, had so startled her that she had covered her face and called out to her mother. We did our best to persuade Juanita that it was all fancy, but the child repeated again and again: 'No, no; I'm sure it was Antonia; she went to the parlor!'

"I afterwards admitted to Mrs. P. that I, too, had seen her lost daughter, she having come from her own room when I entered it. There is nothing more to tell. Had I alone seen Antonia, I might have persuaded myself that it was imagination, but the child's testimony corroborated mine.

"After that day we saw her no more, nor was there any renewal of the perfume in her room. Ask no explanation; I have none to give, and I never speculate about things that appear to be beyond the realm of investigation."

66 Cranberry St., Brooklyn, N. Y.

Mahomet when dying, with his head resting upon the bosom of his faithful wife, opened his eyes and looked upward, then smiling, said, 'I come among you, fellow-citizens on high.'

BEYOND THE GATES.

And Outside of the Old Pasture.

[Buchanan's Journal of Man for July.]

Animals are kept in herds, and their masters erect the boundaries or fences in which they may enjoy life. The ruler, the soldier, and the priest have established the boundaries for mankind. To go beyond them is a dangerous disloyalty to the over-ruling powers, for which millions have paid their lives. There must be loyalty in thought as well as action. To think beyond specified limits is an egregious error—egregious means literally beyond or away from the herd.

Nevertheless it is only they who leave the herd and thus encounter the danger of proscription that break down the fences and enlarge the field of knowledge—the area of human happiness.

As the limits have been adjusted heretofore—physical science was confined in narrow limits by governments, priests, and colleges, until Galileo and his numerous successors established sciences upon the ruins of sectarian faith. Physical science is now emancipated; for the church no longer dares to oppose either geography or geology, chemistry or physiology.

But a much larger freedom is demanded by the foremost thinkers of the nineteenth century, and the struggle is still in progress between those who demand and those who deny freedom of thought. The priesthood and their confiding followers demanded and still demand that we shall bow before tradition, shall accept as divine guidance a collection of old manuscripts, gathered by very unreliable men, inherited from an ignorant, unscientific, credulous and barbarous period, the very authorship of which is largely in doubt, and shall not investigate for ourselves the post mortem life of humanity. As well might they demand that we rely upon Greek and Roman authors for the geography of Europe, and object to our visiting Europe for ourselves.

They are now reinforced by college professors who deny the future life of man and assail every attempt to investigate it with the same outcry of fraud and falsehood which first assailed Galileo. Like Horkey they will neither look through the telescope nor accept the testimony of those who do, and thus we have the singular spectacle of two antagonistic classes, the infidel materialists and devout Bibliolaters, suspending their strife to stand guard together at the fences which keep the herd in its pasture.

Dare to investigate that future life which the church affirms, and you have the clerical anathema, reinforced by the professor's boycott, proclaiming that you are an outlaw beyond the realm of both religion and science—an outlaw in religion for demonstrating its fundamental truth—an outlaw in science for enlarging its domain.

Nevertheless we dare to investigate as millions have dared. In 1842 I discovered the proximity of the world of emancipated spirits and proposed a society to ascertain what communication we might hold with it. The poet Bryant was one of the first with whom I proposed to begin the exploration, but for political reasons he withdrew, and other labors prevented me from prosecuting the design. When the Rochester rappings were announced, I at once vindicated their truth and explained their philosophy in the old *Journal of Man*, then published at Cincinnati. If my proposed society had gone into operation it would have been the first to announce the intercommunion of two worlds.

The science of the brain shows that post mortem is under far different and more ethical conditions than those of terrestrial life. Anthropology is not a limited science, like the physiology of medical colleges, dealing in bones, muscles, viscera, and nerves alone. The science of man reaches throughout the universe, for it embraces the post mortem as well as the ante mortem existence of man, who is not, as supposed by the priests of India, a disintegrated being incapable of communication with the earth sphere after mortal life is ended, but has, on the contrary, a far nobler life and a far wider sphere of knowledge and interesting relations.

No other medical professor or editor forty years ago dared to sustain or was competent to illustrate the physical phenomena by which mankind were roused to the reality of the Spirit-world. Nor has there in these forty years been much development of a spirit of scientific investigation of the spiritual phenomena. Ninety-nine in the hundred receive the facts without an hour's thought as to their philosophy.

As I propose in this number to illustrate both the facts and the philosophy, let us first consider the scientific basis of the spiritual phenomena and the post mortem life.

Anthropology shows that the nature of man may be divided into two opposite groups of elements—those which associate with the basis of the brain, below the ventricles, and those which associate with the brain above the ventricles. The former faculties of the basilar region act upon the body and maintain our intercourse with the physical world in which we live. Their tendency is altogether earthward and opposed to the higher faculties which lie in the brain above the ventricles.

These higher faculties make essentially the true higher life of man, for they do not directly relate to the perishing body, but embody those powers and emotions, with concentrated will and expansive intelligence, which constitute our spiritual being, and which in the interior convolutions of the brain bring man into relation with the infinite life, the oversoul of the universe. There are no physical functions in the most interior median convolutions and septum lucidum, which bring man into relation with the unseen world.

Thus are the opposing spiritual and material elements of man's life connected intimately by many fibres in the brain—the former relating chiefly to man's immortal career and the latter to his life in the body; in which life, invested with bodily organs and surrounded by a material world, it has a natural advantage over the higher nature. Hence is the earthly career of humanity a career of imperfection, of disease mingled with health—of vice and crime mingled with virtue.

The animal nature is the inevitable condition of existence on the earth, and the evils to which it is liable belong to the career of every individual, for these evils cannot be controlled except by the absolute dominance of the higher nature, associated with the upper brain and responsive to the supernal world.

Evolution may bring on this ascendancy of the higher nature, but neither the church, the colleges, nor the government are doing much for that evolution. The "New Education" has shown how this higher life may be attained, and all the measures it proposes will in time be adopted, because they are obviously proper.

That higher evolution brings man to his normal position, which he does not occupy at present. His normal position is to have his higher nature in as close relations with the Spirit-world as his lower nature is with the world of matter.

In this condition the serenity, peace, love, and hope of the higher spheres would rule the earth-life, banishing vice, crime and disease. For life is a spiritual quality which flows from the spiritual into the physical, and when man lives chiefly in his higher nature, his life is fuller and more perfect, and is capable if necessary of being reinforced from above.

The life of each individual typifies the evolution of the entire race. His antenatal embryonic life is a process of development through the stages of development which belong to the entire animal kingdom of brain and spine-bearing animals. When first recognized by the microscope his nervous system corresponds with that of the fish, and this is followed by the reptile, bird, and quadruped forms, before the fully developed human.

Having attained the human form at birth, in a soft and crude condition of the brain, evolution carries the human being from the animality of infancy and boyhood to the mature responsibility of adult life, in which the brain, ripening from below upward, has attained a sufficient balance to make him a responsible being, capable of being controlled by law and social influence.

The process of ripening is followed by the process of decay, in a similar order. The restless life and vigorous growth (from the power of the basilar organs in infancy) gradually ceases, until in old age the growth of the tissues fails to repair their necessary waste, and the muscular powers are inadequate to the daily labors of life. The moral powers are now no longer ruled by the man's enfeebled passions and appetites, and if the moral nature has been duly cultivated his life attains a high degree of tranquil virtue. He is now ruled by the tranquil, spiritualizing faculties, which gradually withdraw the life from the inferior animal nature until it becomes incapable of animating the body, and the body must be abandoned by the spirit as a decaying tenement which it cannot successfully use.

The ascent out of the body takes place from the summit of the brain. The body dies from below upwards, and so does the brain. Life lingers in the top, in that spot, fully an inch on each side of the sagittal suture of the skull, where the convolution lies which produces trance or suspended animation. The tendency of this faculty is to carry man up out of his body into the Spirit-world, as the Rev. Wm. Tennant, of New Jersey, was carried in a state of apparent death (his friends demanding his burial), while he declared afterwards that he was enjoying the most exquisite pleasure of life with his friends in the Spirit-world.

The departure of the spirit in this manner has often been seen by clairvoyants, and it is established by my experiments, in which the region has been sufficiently excited to subdue the action of the heart, and bring on a sense of impending death. In one experiment the pulse at the wrist was entirely suspended.

If the transition from mortal to immortal life is thus produced by the failure of the region of vital force (which counteracts the upward tendency) and by the power of the higher faculties, which tend to their celestial home, it follows that the post-mortem life is an expression of this higher tendency, less restrained by the power of the lower nature.

Hence all persons, in passing from terrestrial life, lose the strong appetites and passions that ruled them here, and even spirits of the criminal class cease to be dangerous and become amenable to instruction and improvement.

If it were not so, our departing criminals might make life unendurable. They might originate incendiary fires, might prompt murders, and might establish an infernal discord in society by circulating falsehoods and slanders. But in the communions that I have witnessed I have been struck by the pervading courteous and friendly

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

To what church, or churches, did, or do, your beliefs belong; and are you now, or have you ever been, in fellowship with a church, and if so of what denomination?

What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.

Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.

What are the greatest needs of Spiritualism, or, put it differently, what are the greatest needs of a Spiritualist movement to-day?

In what way may a knowledge of psychic laws aid to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY S. P. WHITING.

1. My parents were New England Unitarians, and I shared their faith. In the year 1851 I united with the Plymouth Church of Brooklyn, N. Y., at the request of the pastor, who was a personal friend and did not require me to change my views.

2. Since 1855 or 6.

3. No single experience; it was the result of many correlating facts.

4. For several years I had studied and experimented in magnetism, and read Reichenbach's views on force, in conjunction with my pastor, when I was asked by an intimate friend, J. J. Mapes, who was also interested in such subjects, to make one of a small club he was forming to examine alleged spiritual facts.

Mr. S. B. Brittan, at that time editor of the *Spiritual Telegraph*, had told him of some wonderful things occurring with a young man named D. D. Home, who was then in Western Massachusetts. Mapes had a list of seven names besides his own, selected as persons quite differing in mental tendencies, hoping thus to obtain a better investigation.

I recall some of the names: A. Mr. Bondit, noted in mechanics; Dr. Hallock, physician of Quaker belief; Dr. Gray, then leading homeopathist (both doctors afterward died as Spiritualists); Prof. Mapes, a medical and thorough experimenter. There were three others. Mapes had charge of very detail, and made a contract with Home, through Brittan. He hired the whole of a second floor over a store in the Bowery, and had it furnished, adding by Brittan's suggestion, a guitar, accordion and two slates. Now a word as to the principal table, secured after a long search among old trash; an extension table which had done duty so long that when fully extended the leaves had little spaces between them, and when raised at one end it curved in the center as a worm would do under like conditions. The object was to have a table that would not rise promptly at the bidding of a hand or foot. When the time came, Prof. Mapes opened the door to Home and ourselves for the first time. It was a winter night; a fire of coals was blazing in an old fashioned range, the jets of gas fully lighting up the room. The table was covered with an all-worsted cloth, as slippery as a snake's skin, to prevent hand adhesion, and in a far corner leaned the guitar, while accordion and slates rested on the floor.

Home was placed in a chair at the head of the table the moment he had taken off his coat, thus preventing his making any acquaintance with our adjuncts. I can see him now, a fresh looking, auburn-haired youth, apparently twenty-one or two years old, with a real honest face. Around him sat seven or eight fellows, with a "you-can't-cheat-me" look on their countenances. We were all at that time to have any opening prayer as we wished to do the polite thing; with Home in case he had the devil with him; but each one put his hands on the table with a defiant air, and waited for the "circus," which came at once. My first individual experience was to hold my right hand near the floor and clutch the end of the accordion, which was presented from under the table; on doing which some unseen power played a tune on it. Slightly dazed as well as annoyed, I somewhat tartly said: "If you are so very fond of music, play us a tune on the guitar," when in plain view of all, the strings began to vibrate, and "Home, sweet home" (perhaps as a compliment to Daniel D.) was sweetly played. I think that for an instant we all queried as to whether we had not "got 'em"; and then with intense interest continued our work far into the night. When we parted all were satisfied of the existence of an extraneous intelligent force, and for my weeks added proof on proof. Excuse prolixity, induced by the fame Home afterwards achieved.

5. It is, or is not, as each one is. Those who love to theorize about, and pray to, the Great All in All, will surely feel their desires increased by a belief in Spiritualism. But I think it is ill-fitted to be used as a foundation for special theologies, but is rather a destroyer of many dogmatic beliefs by proving a future individuality to be just as natural as our present condition, and not a gift to certain selected ones.

6. I answer: to prove it true to the great popular belief. Granted that, but how? Let us see what has been done. For forty years we have been receiving true proofs of spirit return, as vouched for by millions, including hundreds of names distinguished in various branches of learning. What is the result in art? A belief in Spiritualism at this moment is popularly considered as a just cause or prejudice against a teacher or a public official; a cause for courts to set aside wills in the ground of mental imbecility; even in some places it affects social status, and I sincerely believe that some States to-day would have laws making public mediumship a misdemeanor, or an intolerable nuisance, were it not for the relentless war the RELIGIO-PHILOSOPHICAL JOURNAL has waged on rands, and mediums supplementing with rands.

If our past methods bring such fruits, let us look for another way, first seeing if the old methods have similar results. As we scan the past centuries, each shows similar occult forces, which were not examined for the purpose of solution, but sought after as the marvelous, especially as a hoped-for source through which to gain benefits, mostly of financial experiences; and finally failing to dominate the mind, ending in disaster and bloodshed. The number of persons destroyed as witches since the Christian era exceeds a million—all for nothing, as no new truth was established. Finally as we approach the nineteenth century, mesmerism appears, commencing a struggle for recognition, which has just terminated in triumph as a popular belief, after eighty years of warfare, during which it was proved true millions, through personal experiences, though without avail; surely the way by which it has at last succeeded right before our own eyes, is the one we are looking for; and what is that way? By proving one of the facts to the general mind as true by the testimony given at a time, of a large number of witnesses as competent by the public,

the actors, action and result being given. Dr. Charcot, by inducing hypnotic trances and performing amputations at the great Paris hospital, and which was witnessed by many eminent physicians, changed incredulity to belief, and the great hospitals in France and Germany at once opened their doors to its further investigation, and we now almost monthly hear of new and startling facts, which hint that great benefits in the future may be realized by humanity.

In view of the foregoing, my answer to your query is: Select some fact for proving extraneous intelligent force alone; nothing else. Settle that first as an absolute truth that the public mind cannot deny. Have no complications with reference to spirit return, but present the truth as a psychic fact, one step in advance of clairvoyance, now admitted as true, even as that is a step in advance of brain subjection by another's mind.

This will enable us to get testimony from that large class of men whose lives are so devoted to science that they have no time to get rich, but depend on their salaries for the support of their families, and cannot afford to peril their position by meddling publicly with Spiritualism. The ones to secure these witnesses are the rich and quiet believers who have strong social influences, and who would readily assist a simple inquiry as above. If such men as Prof. Cones, Dr. Crowell and a long list of others made a conjoint effort on one test as agreed on, the signed depositions of fifty men could be obtained in less than six months, whose reputations would compel its general public acceptance as a truth. But right here some might say: Spiritualism has to contend with the bitter and active hostility of the church in addition to mesmerism's foes. I reply: That is powerless in our day against facts properly proved. What does science care for church love or hatred when it endorses a result as true? Nothing. The particular test I would suggest is independent writing. It is easily made fraud-proof, and is obtainable from several sources, and should never be witnessed by less than three persons at once. To more fully explain I will give the details of an actual experiment properly conducted. Less than six months ago three gentlemen living in Orange determined to absolutely settle for themselves this question of extraneous intelligent force. They brought Slade (without slates) to a private house. A table was there under strong gas light. They seated him at a corner of it in a sideways position, so that his feet protruded far outside of it and in full view. Then one placed a new slate, privately marked, over a bit of pencil on the table, placed his own hand on it and had Slade's hand placed on his, all closely watching. Soon the man whose hand was on the slate felt a movement under the slate, and all three heard the sound of writing, which ceasing, one of the three upturned the slate and they all saw it to be covered with an intelligent communication. Then outsiders were shown in in order to preclude mesmeric deception. From beginning to end Slade did not touch the slate, and the private mark excluded the trick slate so dear to Mrs. Sidgwick.

7. As we hardly know their alphabet, an answer theorizing out of place; but there is one momentous though shadowy hope already arising, which may by and by prove a possibility, which is, that permanent impressions may be made by proper will power through the mother's brain on the embryo brain, so that through life, as in the born kleptomaniac, he or she shall hate lying and dishonesty; hate narcotics, idleness and cruelty, and love their converse. Imagine such a race of humans.

East Orange, N. J.

A NINETY-SIX HOUR TRANCE.

He Says a Spirit Tells Him Just When and How Long He Will Sleep—The Case Reviewed.

This hamlet—Kingsley, Mich.—nestled among the balsam scented hills of Grand Traverse county, has a sensation. Every one of the 600 people here knows about it. Some of them have watched the development so far with an interest akin to alarm; others with levity. And the future holds in store for them all, and particularly for five families, something that superstitious people would look forward to with timorous concern. It is the old story of spiritualistic demonstration with the usual admixture of psychologic trickery.

Alvin C. Ryon was born near Scottsville, Livingston county, N. Y., 53 years ago next month. He lived there until he was 17 years old, working on his father's farm, and at odd times acquiring the rudiments of education as best he could in a district school. Soon after his seventeenth birthday he moved to a farm near Mendon, in St. Joseph county, Mich. He lived there about eight years and then took up his residence near Marcellus, in Cass county, also in this state. He lived there five years. Next Mr. Ryon turned his face toward this north country, settling 20 years ago upon a 20-acre tract in Cleon township, Manistee county. It is but a little way from here. Five years ago he moved to Kingsley and entered the employ of Case & Croster, who operate a saw mill here.

This is all there is in Mr. Ryon's life. The only value of the matter is to identify him with the several localities where he has resided.

Before entering upon the story that is troubling the peaceful-minded folk of Kingsley it will be well to state that Mr. Ryon was on familiar terms during his residence in New York state with a family named Bonney. They were slightly related; on him by marriage. There was a daughter in this family, a fair-haired child with a light complexion and blue eyes. She used to climb into Mr. Ryon's lap when he was a guest at the Bonney house or when the Bonney family accepted the hospitality of the Ryon household.

"Dolly," as everybody called the little girl, was about 14 years old when Mr. Ryon moved west.

"Well, you see, it was like this with Dolly," Mr. Ryon said to me at his house this evening as he reminiscenced stroked his iron grey mustache. "After I had lived in Michigan a few years she told her folks at the breakfast table one morning that she was going to be taken away on such a day at such an hour. Her father made light of the matter. Nothing more was said about it until just before the time she named. Then Dolly told her schoolmates that if they wished to see her before she was taken away they had better call at the house. The hour set for her departure was 10 o'clock A. M. Her schoolmates came at 8 o'clock. They made light of her statements. At 9:30 she asked to be excused. She wished to make some preparations for her departure. She returned to the room where her schoolmates were sitting, at five minutes of 10. She urged them meaningfully to say any farewells they wished, but before they realized what was about to take place and in the midst of their expressions

of regret the clock began striking 10. When the last stroke was over poor little Dolly was dead. She passed peacefully away.

"She had been perfectly well up to the time of her death. What I have told you is all we know about the matter."

"But it is my own case that will interest you most," he continued after calling for a lamp, for it was getting gloomy within the little chamber where we sat talking.

"It was one year ago last February. It was the second day of the month. I remember the date well. I was piling some lumber on my wagon over there at the mill. While waiting for a couple more logs to be sawed into boards I happened to lean my elbows on the wagon and look up the street. I saw a young woman coming towards me. She had blue eyes and fair hair and her complexion was light. She wore a white dress, but I do not remember of seeing any flowers about her. Dolly, you know, was buried in a white dress. Well this young woman came up to where I stood, just as any person would."

"I am Dolly Bonney," she said after she had looked wistfully into my face for a moment. "Do you know me? I am the same little girl you used to know before I died. I have come to warn you of sleep."

"I can hardly describe my sensations to you. I knew that Dolly must have grown some since I had left New York State and before she died. Making a calculation on changes that would have occurred in that time I thought I could recognize her. I was not frightened by her presence, but felt greatly surprised. Then I was puzzled at what she meant by warning me 'of sleep.'"

"Not knowing what to say, I said the first thing that came to my lips: 'Well, if I am to have the sleep, I guess it's all right.'"

"She smiled approval of my words and continued: 'You will fall asleep June 19 (1888) between 10 A. M. and 12 o'clock and will sleep 12 hours.'"

"Having said this she turned about and walked up the street. I watched her until she was lost from view. No one else saw Dolly."

"I put no belief in the matter and gave it little attention after the first few days of excitement were over."

"But June 19 came in due time. I remember every detail of that day. I was hoeing in my garden out there where you can see the corn now. At about 10 o'clock I began to feel queer. I began to gape and yawn. Next a numbness stole into my hands and feet. I went into the house and told the folks I guessed I'd lie on the floor a few minutes. I lay there until noon, when they called me for dinner. I told them that I didn't want anything to eat. I wanted to sleep. Then I did go to sleep in earnest. But it was a peculiar kind of sleep. I could hear everything around me, even to the whispers of my friends. But I couldn't open my eyes. I could move sometimes with great difficulty and at other times it was impossible to move at all. I woke at midnight after exactly 12 hours of trance, just as little Dolly had said I would. I sat up and talked the rest of the night. The next day I napped a little, and at night resumed my regular sleep. My eyes were very sore and tired after this sleep."

Mr. Ryon detailed how some of his neighbors were warned through him by Dolly of pending sickness and trouble.

"On the nineteenth of last January," he began, "I was sleeping quietly upstairs there when I was awakened at midnight by some one rapping on the head board of my bed. I opened my eyes and there stood Dolly. It was dark as Egypt, but I saw her plainly. I remember just how she looked. I saw every line of her face, with her ringlets of golden hair clustering about it. She was dressed in white, the dress, I have no doubt, in which she was buried."

"I am going to call on five of your neighbors," she said quietly, "and warn them of what is going to happen."

"And now came the most peculiar circumstance of the visit. I would hear Dolly rap on the headboard of my bed and in an instant I heard rap on the door of Mrs. Mary Swainston's house, just across the street there. Next the rapping went from the head of my bed to Mrs. Emma Stanton's home over there, you see; next to M. S. Brownson's, then to J. O. Croster's and Ellen Porter's. They are all near neighbors, their houses standing within one hundred rods of where we sit this moment."

"I didn't know what Dolly meant by warning them. She returned to me after the repeated knocks and stood beside my bed with her hands resting on her hips. Suddenly she disappeared. I don't know how or anything about it. She simply was gone."

"I made careful inquiries of the five neighbors to learn if they had heard anything. None of them had heard the raps. They paid no attention to the warning I gave them. I don't mean to say I understand it myself, but since that night these five people have been sick. It is true that some of them had the same trouble before, but not so severe as on this occasion. Mrs. Swainston's trouble was light. Mr. Brownson had terrible spasms and lay in them for a long time every time they came on. J. O. Croster had heart disease and pains in his head. Mr. Porter suffered with inflammatory rheumatism. Mrs. Stanton was quite ill, but I don't remember what was the matter with her."

It seems that "Dolly" was not pleased with the incredulity shown by the five people, and later she came again to Mr. Ryon and told him with meaning emphasis that she was going to stay with him three days until he made personal visits to the people she wished to have "warned."

"I couldn't rest until I had done it," Mr. Ryon observed simply. "I could only warn 'em. I couldn't tell them what the warning meant. They listened to me, but didn't believe what I said."

During the same night of January 19 last "Dolly" appeared to Mr. Ryon again. She said to him:

"I am going to give you a long sleep this time. It will last 96 hours or more. You will begin to sleep June 19 next (one year from the 12-hour trance), between 10 o'clock in the morning and noon. Don't be afraid, for I'll fetch you out of it all right, and then we shall have work for you to do sometime."

"I didn't give the matter much attention," Mr. Ryon said in relating the story, "until last April. Then I began telling my friends about the circumstance. Every one seemed interested, and as the day drew near all eyes were anxiously turned on me. They wanted to see what would happen between 10 and 12 o'clock June 19."

"The morning of June 19 came at last. I was perfectly calm. I had no fear. I simply yielded myself to Dolly. I sat around the house for an hour and a half. Then, although I had slept well the night before, I began to yawn as I did the other time. Then that same numbness came into my hands and feet."

"I told my daughter, who had come from near St. Ignace to take care of me, that I guess I'd lie down. I lay down about 9:30 and went to sleep."

"It was 9:30 A. M. June 23, just 96 hours later, when I woke up, that is, when I got control of my muscles. All the time though I was conscious of what was going on around me. I could hear what was said, though not so well as I did the time I lay in the trance for 12 hours. The whispers were not so clear this time. When I came out of the long trance my head ached a great deal. My power of long distance vision, accurate before I fell asleep, was very much impaired. Otherwise I am perfectly well."

Dr. G. L. Fenton, a young physician, with intelligent eyes, was called to see Mr. Ryon when he slept 12 hours. "I found him suffering from what appeared to be apoplexy or perhaps sunstroke," the doctor said. "His pulse was full, breathing stertorous. To all appearances he looked like a man sleeping. He had been to Traverse City the day before and had walked in the heat of a good deal. I gave him a sling, or two, but did nothing else. He came out of it all right at the end of half a day. I learned that he had foretold this last sleep and when the trance came on; after he had prophesied I was non-plussed. They called no doctor this time; they simply let him have his sleep out. I am sure now it is not a case of apoplexy or sunstroke, but what it is I don't know. I dropped into his house out of curiosity the last time he slept. I found the symptoms I had considered apoplexy before present, but modified. His breathing was more natural, and his pulse ran about eighty, a little too fast for a man of his temperament while lying down."

"This case makes me think of one that happened here at Fyfe Lake two years ago next fall. Henry Browner of Bronson, who used to sell a good many horses up in this country, and who was well known over the state generally, was told 32 years ago that he would die to a day three months after his wife's death. She died two years ago in the summer. He came up in the autumn. He was taken sick at Cadillac. When he arrived at Fyfe Lake he was a very sick man. He had gastritis. He fought it like a hero, but in spite of everything he died three months to a day after his wife's death and his body was shipped home for burial."

"Now we can't explain such cases as these. I think Mr. Ryon, who is as honest as the day is long, is tending toward Spiritualism."

Mr. Ryon, the sleeper, weighs 137 pounds. He is rather low of speech and phlegmatic temperaments. He has grey hair, a handsome blue eye, grey mustache and his face is bronzed from long exposure to wind and sun. When speaking, his manner indicates scrupulous honesty. There is nothing tricky about him. He evidently believes in the essential doctrines of Christianity, but is not a professed Christian. He is not yet a Spiritualist, but proposes to follow the directions of the fair-haired "Dolly." He thinks his tendency is to become one day a medium. "Dolly" said the spirits would have work for him to do sometime.

Mr. Ryon lives in a very modest story-and-a-half house.

A little garden of corn and truck is under cultivation on part of the lot. The furnishings of the house are common, but decent. He owns the farm in Manistee county and some lots here and is worth perhaps about three thousand dollars.

The citizens of this little place are puzzled by the strange sleep of their fellow-resident. They all corroborate the truth of the statement that he slept 96 hours. His reputation among them is so excellent that his word is not doubted. He does not drink liquor in any form and his habits are good. He is not living with his wife and doesn't know where she is. He has beside his daughter four sons, three living around here and one near Mendon.

Judging from what I saw of Ryon, I have no doubt whatever of his sincerity. He believes all that he says. Those who are about him accept with child-like credulity the fact that he did sleep 12 hours a year ago and 96 hours last month. They simply say they know it to be true, but offer no explanation. To them the most remarkable fact connected with the case is that Ryon foretold the exact time and length of his sleeping periods.

He is an unsatisfactory man to interview. His narrative is fragmentary, nothing like as connected as told here, and not very lucid. It was necessary to question him closely to get a clear and connected story. While giving him credit for nominal honesty, one can't but believe that he is the subject of some nervous disorder. He is not smart enough to be a humbug. He thinks he sees visions, perhaps owing to some inexplicable nervous trouble and then, although he says not, consciously or unconsciously, dwells upon the coming sleep so continuously that when the time comes he actually goes into a sort of trance and remains so the specified time. Then the neighbors marvel.

There seems to have been no attempt at scientific study of the case. When the really long sleep came no doctor was called. Both Ryon and his daughter believe in yielding to the impulse, in the belief that the whole scheme will work out in time and that the end will be beneficent.—W. C. G., in *De-
troit Tribune*.

For the Religio-Philosophical Journal.

FORM PRESENTATION.

A Curious Psychological Study Approached from any Direction.

A Writer on Scientific subjects Attends the Materialization Séances of W. W. Aber, and Gives his Experiences. According to his Account, Hindoos, Persians, Greeks, Egyptians, Yankees, Englishmen, Generals, Civilians, and any number of Distinguished Spirits Visit Kansas City, and have no trouble, in making their identity clear.

Knowing you to be interested in the subject of phenomenal evidence of occult power, I would call your attention to a series of séances held in this city to determine the variety of form manifestations under the best of conditions for its legitimate production.

Probably no more absolute proof of the power of spirit to produce form from the elements was ever witnessed than that given at a trial séance held in Kansas City, July 9th. The circumstances leading to this séance were of a nature that belonged to the department of science and were startling as well as conclusive. A gentleman who has been engaged in scientific pursuits for nearly twenty years, the author of some of the most advanced publications in the field of chemistry in its relations to life, and an English scholar and Egyptologist were the only persons present aside from the medium, a young man by the name of W. W. Aber, formerly of Topeka, Kansas. There had been a series of séances held for several evenings previously in a room belonging to a teacher of esoteric science, where Mr. Aber had removed his cabinet by the request of the parties interested in observing the phenomena.

The cabinet was a simple black walnut frame made of strips of wood covered with black walnut and so placed that no one could approach it without observation by the sitters.

Under these conditions a series of forms appeared that claimed to belong to the scientific and historical world, giving names that corresponded with the claims and costumes of the ages in which they lived. Among these apparitions were some of the leading chemists of the past generation, of whom we mention as worthy of note, Prof. Hare of Philadelphia, and Faraday and Sir Humphrey Davy of England. With these came forms purporting to represent spirits from Hindoostan, Chaldea, Persia, Greece, Rome and Egypt. Among the latter were some of the historical rulers of Egypt, such as Ramesis II., Seti, Pinotem, and the great magician, Hermes Trismegistus.

The most striking feature of these séances was the transformation of the faces without withdrawal from the aperture, changing from callow youth to mature old age, with white beards and silvery hair, and often in a twinkling reversing the process.

Although only the face and bust is generally shown, the features were so different from the medium's face as to preclude the possibility of this being the transfiguration phase of mediumship. Many of these faces were twice the size of the medium's face, and evidently belonged to a race of people of gigantic stature, as history depicts some of the ancient warlike races to have been. Ramesis II. was notably of this type, and his resemblance to the faces cut in the rock at Abou Simbel in Egypt, and upon other statues, was so marked that he could be, and was, recognized at once by those familiar with the subject.

One peculiarity of these séances was especially worthy of notice. By direction of the controlling power, pictures of two Hindoo sages, Buddha Sakya Muni, and Ranyu Hillyod, the great Brahma, were placed each side of the doorway of the cabinet, and both of these persons were frequent as well as welcome visitors.

There was no exclusion of any spirit, but for once the Hindoo element had the ascendancy, although these representatives of it were quite different in their interpretation of the old doctrines from the teachers of the theosophical schools of this age. They avowed themselves to be volunteers in all departments of life, and explained many things that places the subject of reincarnation and planetary life upon an entirely different basis of consideration. One evening the circle was started to see five new forms appropriately costumed, purporting to be Josephus (the Jewish historian), Pontius Pilate, Annas, Caiaphas and Herod. In answers to direct questions they by voice and gesture emphatically declared that history was wrong in imputing to them any connection with the story of the condemnation and death of Jesus. Pilate presented the aspect of a large, thick-set man, with rather a square face, a type of a soldier of the Gen. Grant order, but not essentially cruel although sternly obedient to the civil and military power of Rome. He seemed to resent the imputation that any Roman governor would have been guilty of condemning an innocent man to death as an insurrectionist against Rome, especially as no claim was preferred that Jesus ever had a soldier under his command or had tried to incite a revolt against the imperial power of Rome. Annas and Caiaphas appeared in their priestly robes and Herod in the court costume of that period. I mention this episode as one of the peculiarities of several equally striking appearances.

The séances were generally different each night, and continued surprises awaited the circle as the sitters noted the changes and the different forms. In order to determine the absolute power of the intelligences behind these manifestations to produce form and clothing, in the last séance the medium was stripped entirely naked and a dark gray army blanket was wrapped around him when he was placed in the cabinet. In this condition some of the same forms in their appropriate costumes came with some additional forms in the order as follows: Buddha Sakya Muni of Hindoostan, King Seti of ancient Egypt, Napoleon Bonaparte of France, Pharaoh Ramesis II. of Egypt, Pontius Pilate of Rome, Emperor Julian (called the Apostle) of Constantinople, Emperor Augustus Caesar of Rome, the poet Cicero of Tusculum, Italy, General Grant of the United States, and King Henry VIII. of England. Some of these called especial attention to the difference in the costumes and colors of their garments.

This series of circles seems to conclusively prove not only the ability of Mr. Aber to be able to be used to give proof of the power of spirit over form, but to open a way for the more perfect study of the occult forces from the standpoint of science, and it would be a great misfortune to the scientific world should he be diverted from the special work for which he is so well fitted and in which he can be so ably utilized. His regular controls are a Dr. Reed, who acts as the chemist, and Samuel Smith, a German assistant, whose test-giving powers are positive and often very satisfactory. The séances for personal friends are equally good in their way, and it was uncommon occurrence for relatives and friends of the sitters to come after the scientific part of the séance was accomplished. Still the chief interest was centered in the marvelous manifestations of form and mentality that belonged to the historic ages of the world, and the opening of the doors of the buried world of antiquity and the free distribution of its treasures to the defective or immature mentality of this age.

It was a little singular that the very names that have been pronounced and often denounced by the Christian world as being in heathen darkness, were the only resources from which we were able to obtain the demonstrative proof of the basic principles of Christian dogmas that belong to the province of immortality; and it was also strange that the heathen Hindoos in spirit seem to be the ones that in this age are willing to bestow upon the Western World the light and wisdom of the past, in return for the inhuman treatment their descendants have suffered from the brutal domination of Christian England. Certainly their coming to the spiritual assistance of their detractors, is the best possible evidence that they hold no malice against the people of other nations and are ever willing and desirous that the people of the earth shall know of the life of spirit in all its grades as well as the pathway that leads it from the gloom of error up to the radiance of immortal light which pertains to the sphere of the nirvanian heavens.

Kansas City, Mo., July 10.

A woman at Lancaster, Pa., who applied for letters of administration on the estate of her husband, was surprised to find that he had secured a divorce from her in Nebraska several years ago.

New Jersey has examined her public school houses to discover that 65 per cent are a burlesque on sanitary rules.

Woman's Department.

Many of our readers will remember with pleasure some excellent articles and beautiful poems from the gifted pen of Mrs. Elizabeth Lyle Saxon, of New Orleans. She will also be remembered for her splendid work with the Yellow Fever Commission. It was during a yellow fever scourge that her beautiful little daughter passed from earth to spirit life. It is some time since we have heard from Mrs. Saxon, but we are pleased to copy from that bright little paper, *The Woman's Tribune*, an account of a visit by the editor, Mrs. Colby, while on a lecturing tour for Woman Suffrage through the extreme North-West, to Mrs. Saxon in her new home in Park, Whateam Co., Washington. Mrs. Saxon has been an indefatigable worker for Woman Suffrage and Temperance for many years:

Out into the heart of the woods to see our beloved Mrs. Saxon. The three and a half mile stage ride from Whateam to the lake is the worst part of the journey, for the roads are something fearful to contemplate. Geneva, the town at the foot of Lake Whateam, has also doubled in size since our visit, for it has two houses instead of one. One of these furnishes the traveler a most excellent meal, prepared by a brave little woman, who crushes down the memory of sorrows and works courageously for her two little ones. The steamer Geneva gets us to the town at the head of the lake, Park, which also has two houses. Here we are met by Lyle, Mrs. Saxon's fine son of fifteen, who has grown so much as to be hardly recognizable. Then we set out for our six-mile walk, for instead of the nine-mile pony trail, the distance is shortened by a foot-path recently slashed through the woods. The tales of Mrs. Saxon's heroism in walking the distance and even carrying a pack on her back, would make one ashamed to flinch even if so inclined. It is delightful, more so than the pony ride. We stop frequently to drink from the streams of mountain water. One has a strong sulphur smell and taste and in its bed sparkle crystals of "fool's gold." The short cut through the woods leads partly through a swampy region where the "devil's club," of which the traveler must beware, for its thorns are poisonous, and the "skunk cabbage" abound. This latter object is the same for which we longed when seen from the car window and its beautiful lotus-like flower reminded us of Egyptian boat-sons and Howdji moonlight rides upon the Nile, the glamour is gone, as it emits a decided odor justifying its name as we pass.

There is very little of bird life in these woods; that is the one thing we miss. The great fire of 1854 set by the Indians that the game might be driven down from the hills, not only marred the beauty of a large part of these grand forests, and destroyed untold wealth of timber, but killed nearly all varieties of the native birds. The drumming of the pheasant, the thrumming of the blue grouse, the chopping of the yellow hammer and the melody of the song wren are all the bird voices we hear. The woods are everywhere full of fallen trees, and this makes travel exceedingly difficult. Some logs are hacked to form steps, others you sit on and swing over.

In due time we come to the "burn" which is marked as the future town site of this valley. Just beyond is the knoll crowned with white pines, by which we know we have come to Mrs. Saxon's home, for she has the only pine in all the valley. Those who know and love this gifted, royal soul will realize what a joy my meeting her must have been.

The readers of the *Tribune* will like to have a glimpse of Mrs. Saxon on her claim. There is nothing more harmonious with the forests than the log cabins of this region, and Mrs. Saxon has one of the prettiest. One good-sized room curtained at one end, and this again divided by curtains, so as to form two bed rooms and the living room. The logs outside are chinked with moss and batted with cedar "shakes." Inside the room is lined with oil paper of a pale yellow, which is quite a pretty effect. Shelves, tables, bedsteads, and benches are hand-made and home-made—nothing but the stove and its furniture, the dishes and three camp chairs have been packed over on ponies. Everything is as neat and pretty as a poet's corner should be, and Mrs. Saxon says she has not felt lonely some a moment since she has been there. The trouble with her hand prevents holding a pen, but she has had encouraging, sympathetic letters and quantities of papers, sent in response to the *Tribune's* gentle hint. Mrs. Saxon especially desires to thank the Old and New Club of Malden, Massachusetts. Outside a man is at work grubbing up the small roots and sowing timothy and clover. The large yard has a picket fence and a stylish gate, all made by Lyle, who has developed great skill with carpenter's tools. He has built himself a workshop and a chicken house, and ere this doubtless has begun his projected porch to the cabin.

From the back window is had a near view of the Three Sisters whose snowy peaks give back gloriously the changing colors of the day. They can never seem more sacred or sublime than they did to us as we communed together in the tender moonlight.

A few rods back of the house Mrs. Saxon has had two acres cleared, or at least so nearly so that the logs from the fences between her various fields. Here are all kinds of flowers, yonder the early vegetables; beyond that the ordered potato-patch and the triangular oat field. It is delightful to note Mrs. Saxon's interest in it all, and her delight in the work of her own hands.

Then I must climb a log and lean over a perilous height to watch the pretty creek which is lost this side and then again comes out from its mossy hiding place.

At the foot of the hill on the other side is the spring which furnishes the house, and it is the finest water in the country. Below it has been dammed up in numerous places by the beavers, and their curiously constructed pools are sometimes several feet deep. The cross that is found in this running water has been a great boon to the table. Mrs. Saxon has made herself a blessing to her neighbors, her nearest one being a widow with two little children, and we may be sure that none of the gifts with which she has been so richly endowed have failed of their purpose.

Los Angeles now has a cable road system twenty-two miles in extent and the cost of it was \$1,500,000.

The English sparrows have almost exterminated the wrens, orioles and meadow larks, and in five years more the goose will be about the only native bird left.

New York now manufactures an imitation of every mineral water of any merit, and these are bottled, labelled and sent out as if coming from the different springs.

"STUDIES" IN PSYCHIC SCIENCE.

The "Luminiferous Ether" and "Psychic Ether" One and the Same—Why Not?

NUMBER TWO.

Brother Tuttle's valuable book of "Studies" in soul science provokes much thought. The first sentence in the "Analysis" prefacing his volume contains a leading idea which pervades the whole: "There is a psychic ether, related to thought, as the luminiferous ether is to light." This announcement is clear and bold, as it should be, though probably not suggested as entirely original. How long has the impression prevailed in the minds of men that the outward and "inward light" bear to each other a close analogy? Why should they not, then, find practical expression through means almost identical?

The wonderful prevalence of types and correspondences in the domain of nature tends to assure the truth of this conception; none the less that these correspondences are observed to be—not mere shadows of coming truths—types for types' sake, so to speak—but practical expressions or initial steps of growth in the line of divine order, every one of which blooms into the flowers of beauty and ripens unto the fruits of use. Thus does the enveloping atmosphere which surrounds our Mother Earth appear as a type of the all pervading ether, yet has its own admirable and abundant uses in ways proper to itself. Since we thus well know that our air has numerous uses other than the mere propagation of sound-waves, we are encouraged to presume that the intensely elastic and infinitely wide-spread "luminiferous ether" has more than the one use—the propagation of the waves of light. Are we not, indeed, almost forced to conclude that this vasty more comprehensive and highly endowed soul life of the universe is an agent in the divine economy for the accomplishment of uses proportionally more numerous and transcendently important?

Marvelous as the existence of this universal ether may appear, and imperceptible as it may be to our senses, save in its effects, yet we are led by the "consensus of the competent" to own it as a sublime reality and to proceed without dwelling upon the proofs, to generalize accordingly. If its elasticity be such that the undulations of light pass through it at the astounding ascertained velocity of 186,000 miles per second of time, what quicker pulsations do we need for the waves of thought? If, to repeat, the incandescent combustion, even of a lamp, can fill a circuit of miles with these, all but instantaneous pulsations, just as the shining of a sun or star fills an approximate universe with a like "trembling light," why shall not thoughts that burn in thousands of brains (which are only individual pulsating centers of soul life) be able to send their appropriate waves through the same ether in radiating vibrations all around them, or in lines wherein congenial waves may unite in attracting each other? Since lamp light interferes but little with the light rays from another lamp and the separate light of millions of suns and planets, maintains each its own individualized pulsations, so nearly in fact, that each one can be read throughout the limitless fields of space, what more sensitive medium can we conceive of, or need for a transmitter of the infinitely multiplied thought waves than this same marvelous ether?

What a field of wonders here opens before us! The great Newton, high priest of Science, joined with others in teaching that the varying lengths of the wave undulations, gave to the sensitive eye and brain the impression of varying color—that 40,000 undulations in an inch created the sensation called "red"; 44,000 of the same that called "yellow"; 51,000 that of "blue"; and nearly 60,000 that of the "extreme violet" of the spectrum. Wonder of wonders more! It is also known that the human ear which catches its impressions of sound by atmospheric undulations, is sensitive to no sound from a musical chord that vibrates slower than 32 times per second, while—marvelous contrast—such is the sensitivity of the eye that it perceives no lower color than the red (length as above stated) the almost infinite quickness of whose pulse is measured by 400 billions of vibrations per second in this elastic medium; and, more marvelous still, the pulse of the "extreme violet" leaps to the tune of 727 billions per second of the beats of the same infinitely sensitive, all permeative life of the divine cosmos.

Verily may we not conclude that in this vast ocean of incomprehensible and vibrating sensitiveness is found the rationale (as far as our limited powers may master) of the methods whereby the Infinite Divine becomes the omnipresent and veritable soul life of the world; using the one same medium, through which light—light of the soul and mind—light for the eye (with heat which companion of light)—spiritual light from a great central sun (if there be such)—magnetism gravity (the most omnipresent and steady of all known forces) and many others, we yet know not of, may all pulsate in due order; may all feel and own the master vibrations that ever thrill the whole?

Allow me to entreat you, Mr. Editor, as well as the readers of the *JOURNAL* generally that you do not complain of these comparatively brief speculations in the direction of Brother Tuttle's ideas of a "Psychic Ether," for are they not directly in the legitimate line of inductive philosophy? To your humble writer they are worth infinitely more than all the "empiricisms," the "Blavatskyisms," the "secret doctrines" of the East.

I love the philosophy which teaches that all truth is rational and orderly when understood, and that mysticism is the fancy of ignorance and folly.

The deductions of the last few centuries in the line of the positive philosophy of nature, is worth thousands of years of the empirical dreams of those who preferred to clothe truth in the phantoms of their own dreamy lives rather than to dress her in the simple garb naturally appropriate to the beauty of her open countenance.

Away with the mahatmas and adepts of the Himalaya Mountains, be they real or fictitious personages, and allow us to follow such "adepts" as the Newtons, the Laplaces the Brewsters, and other more modern and glorious names of our own countrymen, who, like them, wield the Ithuriel spear of a sound inductive philosophy.

J. G. JACKSON.

"Studies in the Outlying Fields of Psychic Science," by Hudson Tuttle, Author of *Arcaea of Nature, Origin and Development of Man, Etc.* New York: M. L. Holbrook & Co. Price, \$1.25.

Names selected from Cooper's works, Indian and local names, will be given to 180 state islands in Lake George. The forestry commission has decided that the present names are not euphonious.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE MORAL IDEAL; A HISTORIC STUDY. By Julia Wedgwood. London: Trubner & Co., 1889.

Somebody has said that there are not over five hundred books in the world that are worth reading. Certain it is, as one advances in life, under the reasonable culture which this age of printing affords, the number one cares to read is greatly diminished. This work is a rare exception. It should be added to the number of "five hundred," even if "Pilgrim's Progress" has to be eliminated to make room for it. With the exception of Hegel in the first sixty pages of his Introduction to the Philosophy of History, we know of no writer who has so mastered the principles which underlie all history. The name of the work does not give one a clear idea of its import. It treats not alone of the moral aspects of the questions discussed, but it treats and brings into bold relief the representative ideas which each world-religion has crystallized into the thought and experience of the race. Hinduism, as presented in Brahmanism and Buddhism, here finds its monism clearly expressed. Grecianism, with its contrasting play of Grecian beauty and love of nature, is handled in the true Greek spirit; a spirit akin to woman's aspiration. Persian Dualism—darkness and light, evil and good, Arimane and Ormuzd—are brought out into firm contrast as the eternal antagonism, unreconcilable, with no surrender, except in the utter subjugation of darkness and evil and the triumph of the good and the true. The place of Semiticism is fully recognized in the divine purpose as the revelation of the one God—personal in his relations to one tribe or representative race.

Miss Wedgwood says she was twenty years preparing for and writing this grand classic of the English tongue. We can readily believe her. Would that others would profit by her example. We would have her write more, but more thought in them. Her style is unequalled except by Landor. In some respects she is his superior. Here is a woman by culture, refinement and rhythmic flow in her sentences that is lacking in his masculine performances. Miss Wedgwood carries you through her profound reflections with that womanly witchery which for the want of a better term we call charm. She is as self-poised as a Grecian statue; and you feel all the time you are reading her book of masculine strength wedded to a womanly delicacy, that is rarely blended in one writer. She never falters, never plods, but from the preface to the closing paragraph she leads the reader with her gentle sway. We had intended to have given a number of extracts as illustrating her style and manner of writing, but these became so voluminous, as we proceeded, that we gave up in despair, and have to be content with her closing words:

"All the strength of ancient life was wrought up with its exultations. A few persons were welded into a closer unity than that attained by any modern State, because a number of persons, quite as necessary to its existence as any of its members, were treated as things. Towards this unity we can never return. We cannot so unlearn the lessons that the inert with our bodily structure, as ever to combine in a conscious unity which is to shut out others of our kind. We have no antagonistic pressure to supply limits from without; our oneness must come from a universally felt attraction towards something within. Men think in our day that this center can be found in the ideal of humanity. But the ideal is not a thing, it is a process, it is that which is idealized, known, no beyond. These pages have been occupied with an effort to illustrate from the history of moral thought the belief that man can strive towards no virtue in which he does not feel the sympathy of God. He must feel himself in some sense a fragment, if ever he is to be a whole. The man who feels himself a fragment, ray from something above virtue; duty must be the aspect, visible in our dense atmosphere, of a higher excellence extending far beyond it. And they who would deny this, they who feel that nature exhausts God, that the summits of human virtue are the summits of moral excellence, that reverence is the province of morality, that reverence may be reached through these heights towards which he is always striving, they can find in the moral thought of the past little but a collection of errors. Man, if we judge him by history, knows himself only so far as he turns towards the eternal Other of the human spirit; he finds his true Unity only as he finds a larger Unity, which makes him one with himself and his brother man."

SIDEREAL EVOLUTION, OR A NEW COSMOLOGY. Being an Exposition of Universal Life, Energy and its Expression in Form. By the Author of *Planetary Evolution*. Price, paper, 75 cents; Cloth, \$1.

This work is the second of the scientific series published by the Scientific Publishing Co., of Boston, and gives the author's own explanation of the evolution of the planet from the solar stage to its final disappearance from visibility. It is illustrated with six full page lithographs, and the reader can see how, according to this writer, the worlds in space come into form by pure chance, and mathematical laws under the control of highly developed intelligences, or so-called planetary gods.

It is the modernizing of the theories of ancient writers to conform to the later discoveries of science in this age of the world, and is written to show how the mental unfoldment of man is necessary to understand the so-called mysteries of creation.

New Books Received.

The Search for Basil Lyndhurst. By Rosa N. Carey; Sophy Carmine. By John Strange Winter. Lovell's International Series. New York: Frank F. Lovell & Co. Price 30 cents each.

Religion and Science as Allies. By James Thompson. Bixby. Chicago: Chas. H. Kerr & Co. Price, 30 cents.

What Moses Saw and Heard; or The Idea of God in the Old Testament. By A. O. Butler. Chicago: R. B. Donnelly & Sons. Price, \$1.50.

Magazines for July Not Before Mentioned.

L'Initiation. (Paris.) This is an independent philosophical review of the elevated studies of Hypnotism, Theosophy, Cabala, Free Masonry and the Occult Sciences, and has reached its third volume. The object of the publication will be best expressed by a translation of the "But" as given on the 2d page of the cover: "But" if the doctrines have substance. They have desired to destroy the eternal principles which are the essence of society, politics, and religion, but they have terminated only in vain and sterile negations. Experimental science has conducted savants in spite of themselves into the domain of forces purely spiritual, by means of hypnotism and telepathy. Started at their own experience materialists begin to disavow them. In the meantime the spiritualistic Renaissance everywhere are being brought back, on account of strange phenomena, to a reconsideration of the ancient Occult Science. A reasonable study of its principles leads to a knowledge of the one religion from which all cults are derived, of the Universal Science from which all philosophies take their origin.

This Occult Science is made up of different schools. Theosophy, Cabala, and Spiritism have their special organs and are often at enmity.

L'Initiation makes a comparative study of all the schools without belonging exclusively to any one of them. It is not exclusively theosophical, but it counts among its editors the most learned of French theosophists and is not exclusively Cabalistic, but it publishes the works of the most esteemed Cabalists among us. It is the same with all other branches of Occult Science: Free Masonry, Spiritism, Hinduism, etc., etc.

The first part of L'Initiation gives a resume of and condenses all these diverse opinions into a progressive and methodical lesson. The philosophical and scientific part presents the ideas of all schools without distinction; and finally its literary part develops these ideas into the attractive form which the poet and romancer know how to give. More than forty editors, known for the most part, concur in the editing of L'Initiation." It appears monthly, is a beautiful work of typographical art with the finely illuminated cover, and contains 100 pages of highly interesting reading for such as are interested in the subject matter. Price, 10 francs per year.

The Phenological Journal. (New York.) A good table of Contents is presented to the reader for July.

The Nationalist. (Boston.) Laurence Groudon opens the June issue of this monthly with an article entitled *The Nationalization of Industry*. Edward Everett Hale points out the best Government. A Trust Advocate Seriously Considered: The Effect of our Patent Laws; Competition and Co-operation, with notes, and reviews complete a good number.

The Spirit of Manual Training will be set forth by Prof. C. H. Henderson, of Philadelphia, in an article which is to open the August Popular Science Monthly. Prof. Henderson says that the ideal school will aim to develop men, not to produce fine articles of wood or iron, or to cram heads with information, and that the name "manual-training school" does not rightly describe an institution designed to train the "whole boy."

The Fortnightly Sermon will be published on the 1st and 15th of each month, and will contain Mr. James V. Blake's current discourses in the pulpit of the Third Church, or "Unitarian Church." The series will comprise twenty to twenty-six sermons during the year. Numbers one and two of volume one are received and contain *At Peace with Things*, and *A Grateful Spirit—two sermons that will make one feel better for reading.* The subscription price is 50 cents a year, postpaid. All orders should be addressed to Third Church Publishing Committee, 917 W. Monroe street.

"The Light of Egypt" announced as in press by the Religio-Philosophical Publishing House, has already created a breeze of expectancy in many quarters. It is now ready for delivery. We have only read one chapter, but upon the judgment of those competent to decide, we venture to predict that the book will produce a deep agitation in psychic and theosophic circles.—*Hermes*

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Statuism, or Artificial Somnambulism, hitherto called Mesmerism, or Animal Magnetism, by Wm. Baker Fahnstock, M. D. Contains a brief historical survey of Mesmer's operations, and the examination of the same by the French commissioners. Price, \$1.50. For sale at this office.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Man; Diet and Magnetism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

Heaven Revised is meeting with success. It is a good missionary pamphlet and can be had at this office for 25 cents. Now is the time to order.

A new edition of Dr. J. H. Dewey's, *The Way, The Truth and Life* is out. This work has had a large sale and is still meeting with great success. For sale at this office, price, \$2.00.

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The Path, New York..... 25

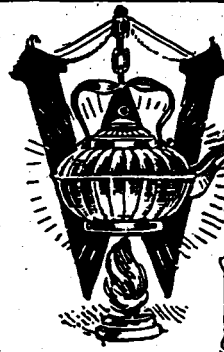
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CHICAGO, ILL., Saturday, July 27, 1889.

Blavatskosophy.

It is undeniably true that through the exploiting of a Russian adventuress a wide and permanent interest in Oriental literature has been created in America. It is also true that a considerable number of intelligent and excellent people interested in ancient lore and searching eagerly for light on the great problems of life have turned to the literature of the Orient hoping to find a solution of vexed questions. A still larger number have been drawn toward India through their love of the marvelous and their all believing credulity as to everything claimed to be of psychic origin. Both of these classes have been fed directly and indirectly by Blavatsky, ably seconded by her lieutenant whom she has allowed to stand as the nominal figure-head of the venture. Col. H. S. Olcott wears the title of President-Founder of the Theosophical Society, but Helen Petrovna Blavatsky has up to very lately pulled the strings, and furnished most of the brains. Those of the first class hereinbefore mentioned have been little influenced by the Russian woman's personality, and do not feel they owe her fealty. The second, by far the larger class, regard the Madame as the Alpha and Omega of Theosophy, a person too sacred to be lightly spoken of, and to whom they bow down in worshipful submission, even abasing themselves to that degree which enables them to voluntarily and gladly accept the name of "sucking doves," and obligate themselves to obey her "without cavil or delay." They talk about "wisdom religion" and "sacred doctrines," but in all this are only spelling the name of their goddess with the Blavatskosophic alphabet. Of course they are not so far gone as not to deny this—even other lunatics, now confined in State institutions, would have that much wit—but all their acts and talk prove its truth, prove that to them at least H. P. Blavatsky is the Theosophical Society.

After the crushing exposure of the schemes of Blavatsky, and the publicity given the "Rules and Obligations of the Esoteric Section," in the JOURNAL of June 8th, the General Secretary of the American Section T. S., W. Q. Judge of New York, deemed it politic to deny that the aforementioned Esoteric Section was anything new. In his *Path* for June he puts this supposititious question in the mouth of an apocryphal correspondent: "Why has H. P. Blavatsky waited until now to so publicly proclaim the Esoteric Section?" To which he replies: "As a matter of fact she has not so waited. In 1875 and since many (?) have been in it...."

That there has from the first been a "ring" of more or less hypnotized dupes and accessories (take your choice Mr. Judge) there is no question; but there has never been an Esoteric Section in the sense the *Path* man desires to have his readers think, until within the past year. The esoteric history of the need of an Esoteric Section may be briefly told.

Mr. Richard Hodgson, who had been accepted by both parties in interest as an impartial observer and competent investigator, was sent to India in November, 1884, by the Psychical Research Society, to investigate the truth of certain claims as to marvelous phenomena wrought there by Blavatsky and her "mahatmas." He spent three months in thorough impartial research. His report was most satirical to Mme. Blavatsky's claims, and at Olcott and others in a painfully ridiculous attitude before the public. Great efforts were made to break the force of Mr. Hodgson's report, but all to no avail; consequently Adyar became an unhealthy place for the

Madame and she departed. Getting back to continental Europe she sat about conjuring up a scheme for repairing her prestige and extending her influence without the risk of further exposure of pseudo-psychic exploits.

Fortunately, by the timely aid of our office cat who has been industriously rummaging about in Europe and America for the past few weeks, assisted by a corps of full-blooded mahatmas, we are able to exhibit a bit of esoteric inwardness on this point which we copy from a letter in Mme. Blavatsky's own handwriting. King Cat declares he had great trouble in securing it from out the Russian's astral light owing to the swarms of belligerent elementals that hung upon the front, flank and rear of his Silver Age body guard and fought desperately for their mistress. But he succeeded, and here is a copy; the original being in our hands and in Blavatsky's own familiar chirography:

"MY DEAR—, What I meant was to keep the details of phenomena and anything coming from and connected with Masters very secret, yet to make no secret of the phenomena as before going on (otherwise the public would say that since the exposure, so called, by the Psychic R. S. we were tamed and that the 'humbly' has ceased, which would be fatal to us)... We are surrounded by pitfalls, whirlpools and traitors. We have to fight them fearlessly and openly but with the weapons of philosophy, not those of phenomena as we would soon get worsted again. Let it be known that phenomena goes on with us as before, but do not let any one know what it is, and the great secrecy will be the best punishment for the howling, doubting and profane public. We must work publicly on the platform of philosophy. If Olcott had not courted exposure and scandal by his stupid invitation of the S. P. K. to 'come and see,' then there would be nothing of all that happened. But now we are in and have to do the best we can.... I tell you one thing though. There's Sinnett coming out with the 'Memoirs' upon Mme. Blavatsky. Therein he has collected all that could be collected of my life written by others not myself, and by trustworthy witnesses. Now if you have anything you would not mind saying, over your own signature, something that took place or your experience after the day—d Psychics, that would do a great deal of good.... You would clean and scrap off the mud stuck on me more efficiently with a few words to the effect that you know I am not a charlatan and that you know I can travel in my astral body than hundred theosophists defending me. Would you do it for me? If you can do so, write it immediately in the shape of an open card or letter beginning with 'I, so and so, certify,' or whatever you like and send it to me Ostende poste restante whither I am going to emigrate next week...."

[Signed] H. P. BLAVATSKY.

The italics in the above are ours, otherwise it is verbatim. Any one looking through poor Sinnett's *Incidents in the Life of Madame Blavatsky* (London, Redway, 1886), will surmise that a number of people, including W. Q. Judge, "did not mind" saying something over their own signatures at the Madame's request, just to brace things up "after," in the pious language of the high priestess of the "Wisdom Religion," "the d—d Psychics." The reader will please make a note here that philosophy is to be exploited henceforth and phenomena relegated to secrecy. The importance of this point will appear later.

From the time of Mr. Hodgson's report up to last fall Madame Blavatsky was in most cantankerous humor. She openly usurped the authority of the President-Founder in several instances with the most idiotic disregard of the proprieties of her position and to the great danger of disgracing in the eyes of the faithful the alleged Council in India, which the gentle Theosophists had been taught to believe managed the organic machinery. She seemed a Bourbon as to memory, and apparently fancied the old halcyon days when her word was law had not passed. The relations between herself and her chief chela, Olcott, grew more strained, until the painful tension threatened demoralization of the whole flock of chelas.

The battle for supremacy between Olcott and Blavatsky waged none the less furiously because esoterically. Olcott in his contests with Helen Petrovna is a fairly good long-distance fighter, and he harried the old lady badly. She feared that before she could once more get him in her presence for re-hypnotization, the old spell would be dissipated entirely and he would smash things. But she is a woman of resources and a born strategist; her wits did not fail in this dire emergency. The climax was approaching; Olcott talked of coming to America; she was about to throw the dice or play a game of cards with him to see which should rake in the pot. She concluded if either was to be put in the soup it should not be the Russian; she loaded the dice and stocked the cards; and this is how she did it:

On July 6th, 1888, she cabled her faithful henchman, W. Q. Judge, that the crisis had arrived and American support was "absolutely necessary to save the cause," i. e., Blavatsky. She also ordered him to get prompt adhesion of all branch societies by the adoption of a resolution which she also cabled—and cable result in ten days. When Madame pulls the string, even though three thousand miles away, Judge jumps. Before twenty-four hours had flown he had written or wired every branch. Here is a copy of his letter:

July 6, 1888.

DEAR SIR & BRO.—By direction of Mme. Blavatsky and the Lodge, I, as her representative and to request you to call a special meeting of your Branch for the purpose of passing or refusing to pass the following resolution:

"In event of the President in India (Olcott) declining to recognize Mme. Blavatsky's authority in the West, we undertake to support her in any course she may consider necessary to adopt."

The vote on this to be sent me at once, by mail if possible to reach me in a week, if not then by telegraph at my expense; so that I can cable to her. This resolution has been passed unanimously by the Blavatsky Lodge in London. Personally I think it should be passed. This is a critical year in T. S. history, although not apparent in the West. The hands of both Col. Olcott and Mr. Judge.

Judge's naive remark that "the resolution will hold up the hands of both Col. Olcott and Mme. Blavatsky" was a stroke of diplomatic genius worthy of the heathen Chinese or the Clan-na-Gael triangle. Of course it would "hold up Olcott's hands"—just as a policeman might do it with the manacles on them—and put a club in Blavatsky's with which she could pound him into proper condition for hypnotization and compromise.

At this point it is necessary to diverge for a moment. We have for years past repeatedly told intelligent Theosophists of the 1st class—as defined at the beginning of this exposition—that Blavatsky was considered to be the T. S. by many fellows of the society; and that it would be useless to attempt to crowd the woman down the throats of the better class of Americans; that a woman with a tainted reputation and addicted to chicanery and jugglery would not be accepted in this country as a religious leader or as an exponent of psychics, whether under the name of Theosophy or any other. When asserting this we have usually been met with an astonished disclaimer that she was regarded by any fellow as being the T. S. In proof of the correctness of our assertion we call as a witness W. Q. Judge, Aryan President, and General Secretary and Manager of the American Section T. S. His evidence will not only prove our assertion but will be found interesting in other particulars. For instance, we have yet to see an F. T. S. who did not take it that the communication to the several branches requesting a meeting to be called to vote on the resolution pledging unqualified adhesion to Blavatsky was sent out by Judge in his official capacity. Judge's testimony will clear up this point and satisfy members of various branches that they were in error. Thanks to our indefatigable office cat we have before us a letter in Judge's own handwriting dated July 12th, 1888, from which we extract the salient points. His "H. P. B." stands for Blavatsky, and "d. S. O." for Col. Olcott; with this explanation we publish the extracts as follows:

"... Representing H. P. B. I ask them to consider what she proposes. The same was sent to every branch and none have the slightest proof that I acted otherwise than as the individual agent for H. P. B. I would not make the request as Sec. nor propose it to the Ex. Com. nor as CCC for the simple and easy reason that H. P. B. on Friday by telegraph ordered me to do what I said. And when she orders me I do as she says without reasons.... The T. S. is H. P. B., and hence what she wishes done shall be.... This matter is wholly and solely H. P. B. and no one else and the outcome is here. The cable came Friday bald and bare, and my request was wired Saturday to every branch.... Since then I have a letter notifying me that a circular letter from H. P. B. will come here.... There is a crisis which no one but H. P. B. can use and avert and pass.

There is no split with H. S. O., but I believe the whole affair of H. P. B.'s telegram is to work on the assassin [sic] council H. S. O. has about him in India...."

[Signed] William Q. Judge.

P. S. I have received telegraphic and written replies from all T. S. Branches but 3 that they have passed the resolution nem. con.

No italics or capitals are needed to accentuate the evidence of this competent witness, and coadjutor of Blavatsky. What do you think of it, Theosophists? "When she orders me I do as she says without reasons.... The T. S. is H. P. B., and hence what she wishes done shall be," says your General Secretary and American manager. How do you like it? If you agree with this Celt's devotion to the Cossack, say so! Let the world know what sort of people you are, in a frank and candid way; don't play any close-mouthed, after-dark, Camp 20, Clan-na-Gael games. The public has had enough of such tactics.

Reverting again to the main topic. Having captured the American Branches, Blavatsky was ready to treat with Olcott. He saw she had outwitted him and that a division of the business was the only show he had as a temporizing expedient, and until he could lay new plans at a safe distance from the Muscovite mesmerist and manipulator. So it was agreed that he would, after one more trick—necessary to hoodwink the dear strugglers for "Universal Brotherhood"—give up the faking share of the partnership to Blavatsky, who should be queen in her own realm, while he would play the philosophic organ. She should have her Esoteric Section, and dispense "occultism" while Olcott was to run the exoteric machine; to be allies in so far as their common interests might dictate and it might be necessary to hoodwink the public, but neither must poach on the preserves of the other. Having fixed up this compact, the next thing in order was the playbill published in the JOURNAL of June 8th, headed "The Esoteric Section of the Theosophical Society," in which the proposed Esoteric Section was formally announced. Of course all this juggling by the twin founders of the T. S. was not done without calling in the aid of Koot Hoomi. The story was put forth that Olcott while still at sea on board the "Shannon," on his way from Bombay to Brindisi, and on the day before arriving at port, "received in his cabin a long and important letter from the said master, generally known as 'K. H.' It is unnecessary to quote this fatuous fake which Olcott, an American, has the audacity, conjointly with Blavatsky, to attempt to palm off upon intelligent American and English people who may be interested in so-called Theosophy; unnecessary because the events of the past eight months tell the story of the scheme foreshadowed in the supposititious Koot's supposititious letter. That the Yankee outwitted the Cossack for once is quite apparent when viewed in the light of to-day. To the disciples of Blavatsky we commend a careful study of a most significant editorial

in Olcott's *Theosophist* for June, entitled "The Situation." We quote the opening sentences, both because they forecast the drift of the entire article, and because they discredit Judge's attempt to palm off the Esoteric Section as a venerable institution:

"We have not yet got our proper bearings after the radical change in the Society made by an Order of the President last autumn, and adopted into the Constitution and Rules of the Theosophical Society by the General Council in the Annual Convention of 1888. This change was the formation of an Esoteric Division of the Society; and this separation of the esoteric element from the exoteric, is not only a disentangling of two things that have different methods and aims and the mixing up of which in the work and life of the Society has given rise to considerable confusion, but it is, moreover, a weaning of the Society from sources that have previously nourished it."

This may properly and fairly be interpreted, taken in connection with the context and the history of the past three years, to mean about thus: Since I, the President-Founder, was such an idiot as to pit Blavatsky's skill as a trickster against the investigation of the Psychical Research Society, and since Hodgson exploded our psychic and mahatmic fakes; and moreover, since the old Bourbon, Blavatsky, is not amenable to reason any more, it is useless longer to work the phenomena branch of our business. Hence I will turn it over to Madame as her share of the assets; then I will depreciate her stock and belittle her occultism, for thereby I shall get even with her and at the same time tickle the public and gain favor for my scheme which is no less a fake, but not so easily detected.

"Our Lady of Cambria,"

The Annals of Our Lady of the Sacred Heart, now in its thirteenth year, is the "monthly bulletin of the Archcon Fraternity of Our Lady of the Sacred Heart," published by the Missionaries of the Sacred Heart, at Watertown, N. Y., with the approbation of the Rt. Rev. Edgar P. Wadhams, Bishop of Ogdensburg. Some of our readers will remember the attempts of the Catholics in Cambria to work a Blavatsky "fake" on the faithful in the matter of a statue in a church which was saved from the flood by a "miracle." Any joking over such horrors is simply ghastly—like the prayer of the clergyman who besought the Lord to "pour out the waters of his grace" upon the survivors of the Conemaugh flood! That was gruesome and grotesque enough, but it is nothing to the following—to comment on which words fall us—clipped from an article in the periodical just cited. The writer is speaking of the feast of "Our Lady of the Sacred Heart," which this year fell on the 31st of May, and goes on to say:

"The celebration of this feast is often postponed on account of Pentecost, but this year, while we were keeping that day so dear to our hearts, while our voices, more fervent than usual, ascended to the throne of Divine Mercy, in supplication to, and praise of the Mother of Jesus, a calamity unprecedented in the annals of this country, struck terror into all hearts. We adored the designs of God and prayed to our heavenly Mother still more fervently, and behold, from the midst of the disaster, she responds to the confidence of her children by a striking prodigy. In Saint Mary's Church, at Cambria, the water destroyed and sullied everything, but was prevented by an invisible hand from touching the statue of the most Blessed Virgin, or the decorations with which it had been surrounded by the filial piety of her children, who were assembled at her feet to close the month dedicated to her honor, when warning was given them to seek safer quarters (!) The destructive wave having receded, she appears to her children wearing the same expression of serenity, and entirely free from all stain, like an apparition from above, coming to console them in their sorrow. In a moment of supreme distress, Mary affirms in the most remarkable manner that she wishes, indeed, to be the Protectress of a country long since consecrated to her. The Catholics of America are deeply impressed by this strange fact. In all Catholic countries Our Lady has revealed herself to her children in order to increase their confidence, but it seems that on the 31st day of last May she found this land also sufficiently Catholic to take possession of it in a visible manner, like a good Queen showing herself to her stricken people to tell them in a mysterious language: 'Behold I come to you as a Queen full of clemency, as a kind and tender Mother, as a powerful Protectress. Confide in me and take courage.'

"We thank thee, Queen of heaven and earth, and Mother of our God, and we extol thy bounty for giving us so signal a mark of thy kindness."

The way in which sensations are pitted against systematized conceptions, and in which the one or the other prevails according as the sensations are felt by ourselves, or merely known by report, is interestingly illustrated at the present day by the state of public belief about Spiritualistic phenomena. There exist numerous narratives of movement without contact on the part of articles of furniture and other material objects, in the presence of certain privileged individuals called mediums. Such movements violate our memories, and the whole system of accepted physical "science." Consequently those who have not seen it, either brand the narratives immediately as lies, or call the phenomena "illusions" of sense, produced by fraud or due to hallucination. But one who has actually seen such a phenomenon, under what seems to him sufficiently "test conditions," will hold to his sensible experience through thick and thin, even though the whole fabric of "science" should be rent in twain. That man would be a weak-spirited creature, indeed, who should allow any fly-blown generalities about "the liability of the senses to be deceived," to bully him out of his adhesion to what for him was an indisputable experience of sight. A man may err

in this obstinacy, sure enough, in any particular case. But the spirit that animates him is that on which ultimately the very life and health of science rests.—Prof. Wm. James on "The Psychology of Belief," in *Mind* for July.

If Not Spirit Presence, What?

From a reliable source comes this remarkable fact which needs no comment. Some years ago a lady was heir to part of a large estate, a brother and other sisters sharing it with her. That brother always addressed her as "Sister," and had a habit of touching her shoulder as he came up to speak with her. He passed away, and she lived in a large house, which she owned, but which was in charge of the executors of the estate. She wished to make certain improvements on the premises, but it was a question whether the estate must pay for them or whether the cost would fall on her. Her lawyer held it quite doubtful, and at last she said: "I will make the improvements and pay the cost myself, if necessary." The day she came to this decision, while walking from her parlor to another room, not thinking of her brother, she felt that familiar touch of a hand on her shoulder and heard her brother's voice say: "Sister, you can go on with your plans and the estate will pay the expenses." She asked her lawyer to see the executors, which he promised to do, but thought it quite useless. In a day or two he told her they had said it would be right, and that they were bound to pay the cost of the proposed rebuilding, a verdict which surprised him, but they did pay that cost. None of these persons were spiritualists, and this account comes from one of the sisters, not a Spiritualist.

Confidential.

One hot day last week, when the sirocco blew in from St. Louis and raised the thermometer to 85 degrees in our sanctum, we rebelled against editorial work, declined to agonize further over the woes of numerous correspondents whose queries would in some instances take an hour to dictate an answer to, and still longer for the stenographer to put in typescript. We took off our coat, metaphorically speaking, and undertook the pleasing task of approximating how much was due us from subscribers perfectly able to pay their bills and renew their subscriptions. We found the amount, greatly to our surprise, to be nearly \$4,000! This sum if promptly paid together with renewal in each case for another year would put over \$8,000 to our credit in bank and enable us to make improvements vital to the interests of the JOURNAL. We don't propose to scold, but only to suggest that if those in arrears will promptly settle, it will tend to prevent sunstroke, bad crops, grasshopper plagues, and cyclones. Try it! Quickly!

A Question for Oregon Officials.

A subscriber at Yoncalla, Oregon, writes: "I see you are advertising for the Oregon Board of Emigration. Hundreds of families come here and are compelled to leave on account of the fact that there is no established road law to give them a road to their land. How can a State be settled up that does not provide a way for people to get to and from their farms? We have been trying for some time to get a road law for the poor settlers but have thus far failed."

The JOURNAL knows nothing about the status of this matter, but if as set forth in the above complaint it is a burning disgrace to Oregon, and one that will in the end injure the State, however much it may benefit monopolies and land barons. The JOURNAL is open for a statement from the Board of Emigration.

One of the funniest features of the theosophical situation is reflected in an article lately started on its rounds in one of the great New York dailies, entitled, "Heading off Dr. Cones. The Theosophical society puts itself beyond his control." The article states that the society has applied for a legal charter of incorporation "as a means of protection against Dr. Elliott Cones, whom they denounce in unmeasured terms." It reminds us of children snuggling under the bedclothes for fear of bogies. Or, perhaps, the New York branch were afraid the Professor might disperse them by reading the riot act, having failed to put them in his coat-tail pocket. But in any event, we think they will be more likely to "head him off" if they ever find out which way he is heading. Just now it seems to be Blavatsky and her "pals" and dupes who have been "headed off."

E. W. Dunham writes as follows in reference to the Spiritual Alliance at Providence, R. I.: "Initiatory steps have been taken to form an association here on the principles so thoroughly advocated by the JOURNAL: Intelligent investigation, repudiation of frauds, and the elimination of the sensational in Sunday services. Our intentions are to employ the best lecturers, and have the best music. Hon. Sidney Dean is a member, and will be our speaker for a large portion of the year. We propose to compel the respect and attention of intelligent outsiders by showing them the better side of Spiritualism."

From the *Daily Pacific Commercial Advertiser* published at Honolulu, Hawaiian Islands, we learn that the 4th of July was celebrated with great éclat there. A salute of 42 guns was fired, orations, fireworks, balloon ascensions, and all the Yankee contrivances for expending patriotism and money were fully utilized. Our old comrade, Capt. W. C. Wilder, now a Noble of Kalakua's realm, was a prominent actor in the jubilee.

An Exciting Incident.

The following incident from that unique yet trustworthy work in three volumes, *Travels in Spain, Siam, and Siberia*; by O'Sullivan and Smetton, (London, Roadway and Troobnah, 1888), has a peculiar interest at this time, and is here reproduced with impunity owing to the lack of an international copyright law:

"Once upon a time a broken-down showman, who had in his better days aspired to rival Barnum, found himself in a strange city, and without financial resources. But if Bloh-wiskey—that was his name—had not money he possessed what was better, unlimited audacity and infinite resources. Putting on a bold front he went to the imperial printing office with a drawing of a beast of gigantic size and terror-inspiring appearance. Assuming the tone and manner of a king of the ring he ordered huge posters by the hundred containing a picture of the animal and announcing that Count Bloh-wiskey, Chief of Emperor Nicholas's Corps of Animal Capturers, and Lord High Tamer to the Empress, had been ordered by His Majesty the Emperor to favor the people with a sight of the terrible man-eating Glastakutas, the scourge of the Himalayas. The exhibit would take place at the opera house on a specified evening. Admission \$1.00, the proceeds to be used in promoting Universal Brotherhood among the hard-working but self-willed and cranky people of Siberia. At the hour designated the immense building was crowded to suffocation; Count Bloh-wiskey having presided at the box office—so as to have as much for the U. B. business as possible. After a long talk on the philosophy of taming the savage nature of men and animals, and blood curdling stories of what the Glastakutas was accustomed to do when cantankerous, Bloh-wiskey excused himself for a moment, saying he would retire and hypnotize the animal before ordering the curtain raised, otherwise the sight of the many people might so stimulate the Glastakutas thirst for gore that none would live to leave the auditorium.—The excited audience waits five minutes, ten minutes; fearful throes of expectant attention sway the vast gathering. Suddenly the most awful shrieks are heard, as of one in mortal agony; a great clanking of chains and unearthly roaring, as though Bass Viol had conspired with Tin Thunder to raise a riot, adds to the wildness of the scene; out rushes Count Bloh-wiskey, his dress suit in tatters, his face besmeared with a good imitation of blood: 'Save yourselves! Save yourselves for God's sake! The awful and only Glastakutas is loose!'—As the crowd surged and fought for exit, a man dressed in the disguise of a Russian general's wife and carrying a small but heavy bag might have been seen to quietly emerge from the back door of the opera house and head toward the dock of the London steamer."

We learn from *Light*, London, that the séances given by Herr Emil Schrappe, under the direction of the Psychical Society of Berlin, Prussia, are now concluded, and with the exception of the seventh, at which nothing whatever took place, were eminently successful. Herr Karl Siegmund drew up an account of the séances, which was recognized as correct and signed by all present. The manifestations were of so conclusive a nature that the greatest skeptic must have been convinced that it was impossible they could have been produced by the medium, even if he had been sitting in the cabinet quite free and unfettered. At two of the séances the rappings were such as to cause general astonishment, and as loud as though made either by the knuckles or the fists. They came upon the floor, the wall, a secretary, the bed, the book-case, a box, the stove, and a packet of packing paper, as well as on the side of the curtain, on both parts of the folding-doors, following one another in such rapid succession that the medium could not possibly have reached the different places, in which they were heard, in so short a time, let alone the fact that the cabinet was in total darkness. In every séance the lights which appeared were wonderfully beautiful and in two of them quite astonishing. Arms and hands, as well as feet, were distinctly seen and shown in front of the curtain by a strong stream of phosphorus. Several times the hands were clasped loudly together or upon the door posts, and against the curtain crosses and figures of large hands and arms were formed, lighted up by numberless little phosphorescent sparks. In every sitting also the head and face of the medium were illuminated and the curtain was drawn back by unseen hands, so that he could be seen fast bound, sitting on the chair. Several times when this took place the medium, with the chair on which he sat, was raised from the floor.

Mr. Ralph E. Hoyt, President of the Chicago and California Colonization Company with headquarters at Los Angeles, is in town for a brief visit. Bro. Hoyt reports a building boom of large and healthy growth at Los Angeles, and predicts from this time forward a natural and rapid improvement, both in the cities and in the farming districts of Southern California, now that the unhealthy speculative fever has cooled off. Mr. Hoyt is President of the Illinois Association of Los Angeles, which has grown into a powerful organization, devoted to social and literary objects.

Dr. W. E. Reid, editor and proprietor of the *Spiritual Instructor*, writes that he will take a much needed vacation during August and visit the various prominent camp meetings. The testimony of many professedly competent witnesses is to the effect that Dr. Reid is a superior medium and an excellent healer.

GENERAL ITEMS.

Miss Phoebe C. Hull is an authorized agent to receive and receipt for subscriptions to the *JOURNAL* at any camp or wherever she may be. It is now expected that she will reach Lake Pleasant on or before August 1st.

Postage stamps inclosed in letters at this time of year cause much trouble to recipients, owing to their adhering with obstinate pertinacity. Frequently in removal the contents of the letter are rendered illegible and the stamps spoiled. They should be wrapped in a separate sheet of white paper.

Mr. B. F. Underwood is having a fine lecture campaign in Oregon, where he meets with the highest consideration from the press and people. *The Statesman*, the leading daily of Salem, compliments very highly the course of lectures just closed in that enterprising city. We hope when snow flies Mr. Underwood will return to Chicago.

Miss Jeanie B. Hagan spoke, July 14th, and 16th, at Cape Cod Camp Meeting; and 18th to 26th at Parkland, Pa. She will be at Clinton Iowa, from July 27th to August 5th; Ashtabula, Ohio, August 7th and 8th; Sunapee Lake, N. H., 10th to 19th; Cassadaga, N. Y., 22nd, to September 5th; St. Louis, Mo., September 8th and 15th.

Mr. John Slater passed through Chicago last week, en route from San Francisco to Philadelphia. He reports flattering success in his mediumistic work during the past eight months, having, as he says, banked \$9,000 in that time, and had Metropolitan Temple full twice each Sunday. He returns to San Francisco in September; in the interval he proposes to visit Onset, Lake Pleasant and possibly Cassadaga.

CORRECTION:—In the article, "Mark Time, Theosophists!" occurs a slip of the pen which, however immaterial, should be corrected by myself rather than another person. In speaking of the finishing of the "shrine" at Adyar, at the top of the second column of the eighth page, the name "Hodgson's" twice in parenthesis, should read Hartmann's.—*Elliott Coates*.

A new edition of Rules and Advice for those desiring to form circles, together with declaration of principles and belief, and hymns and songs for circles and social singing, compiled by James H. Young, is ready, revised and enlarged. Many copies of this pamphlet have been sold, and now another edition is ready. Price 25 cents, postpaid, for sale at this office.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price \$3.00.

J. N. Walling writes: "The little handful of Spiritualists of Cawker City, Kansas, thinking organized work better than unorganized work, have organized under the name of The Cawker City Spiritualist Association, with Mr. P. T. McNair, President; Mr. Isaac Skinner, Vice-President; Mr. L. N. Walling, Secretary, and Mrs. Isaac Skinner, Treasurer. The Association starts with but eight charter members, but with buoyant hopes for the future."

The account of experiences in materialization with the medium W. W. Aber, which appears on the second page of this issue, will tax the credulity of those even who are full believers in this phase of spirit manifestation. The *JOURNAL* has no comment to make at this time other than to say it fully credits the truthful intent of the writer and believes he has told only what he thinks he actually saw and heard; and this being the case, the account offers a curious psychological study whether one considers only the narrator or the narration itself, or both together.

Mr. Fred L. Alles and family of Los Angeles were in Chicago last week. Mr. Alles is making an extended visit among his editorial friends in Illinois. For some years before leaving Illinois he was the inspiring spirit of the State Press Association and endeared himself to hundreds of editors—their wives and families, by his untiring energy and great executive ability, displayed in planning and conducting the annual conventions, and imposing excursions from one end of the country to the other. "O! that we had Alles back!" is the perennial cry of Illinois country editors.

Dr. Joseph Beals, the efficient and popular President of Lake Pleasant Camp during its entire existence of fifteen years writes: "The camp never looked so well as now; the hotel opened on the 13th, and is rapidly filling up with boarders. The brass band comes today (20th), and over 100 families are in camp. The outlook for a successful session full of interest and calculated to advance the higher aspects of Spiritualism was never so promising. The medicinal spring at which the editor of the *JOURNAL* has so often quenched his thirst and imbibed new life is beginning to attract to some extent the attention its great value merits."

Light, London, for July 6th, has an able editorial showing up that pseudo-scientist, Jastrow. Only that the *JOURNAL* has already devoted more space to the "potboilers" patched up by this "shoemaker" than his obscurity warrants, *Light's* article would be republished in full. Here is the closing paragraph: "It would not be in the least degree worth while to make any comment on such an article as this, were it not that it obtains in *Harper's Magazine* a wide circulation, and goes among a class of readers who are not personally acquainted with the facts with which it pretends to deal. It would deceive no expert, not even a tyro who had a little personal experience; but it appeals to prejudice and ignorance; it has just so much pseudo scientific terminology in it as may take in the unwary. It is, therefore, perhaps, well to point out, as we have done, that it is worthless from beginning to end, and adds not one iota to our knowledge."

G. H. Brooks started for the Haslett Park Camp Meeting, Mich., last Wednesday.

"The Devil" and "E Pluribus Unum."

To the Editor of the Religio-Philosophical Journal.

I see the RELIGIO-PHILOSOPHICAL JOURNAL has adopted the idea that "The Devil" is the genius of progress, and "E Pluribus Unum" co-operation is to be the final remedy for all industrial and business evils. Perhaps you are right, but I do not think that either you or your correspondents have made the way to the end quite clear—although the Rev. Mr. Brown hints at it, or approaches closely to the edges of it.

The natural order of evolution appears to lead through small combinations up to larger ones. This is a limited application of co-operation—call it co-operation for competitive purposes, if you please. Co-operative bodies are formed out of competition on a small scale, and for the purpose of more effectively competing on a larger one. I think there is no way of preventing the present monopolistic movement from going on to the end, putting every industry and line of business into one gigantic combine; and I do not think it would be desirable to prevent it if we could. To retard it, even, is to delay the final consummation that will bring relief and satisfaction to all. To unnecessarily hasten it, would bring confusion, growing out of imperfectness and lack of knowledge. The end must be reached through contention and suffering, until every obstacle is cleared away and the monopolies, or co-operative competitive organizations, are placed on an undisputed foundation.

But while each organization may become harmonious in its own sphere of co-operation, each will be a rival and competitor of every other similar organization. Each will want to secure the largest share of the public fleece, and each will be watchful and jealous of all the rest. Thus the war of the giants will begin, and wage hotter and hotter up to the verge of a dead-lock, if not destruction. In consequence, the people—especially the industrial portion—will suffer fearfully. They will play no small part in the struggle, but they will be held in the iron grip of the monopolies until these giants have exhausted themselves and whipped each other. Then common sense and common justice will begin to receive a little candid consideration by mutual consent. I do not think the struggle will be very long, but it will be furious and fast while it continues.

During the truce that will follow, a grand *E Pluribus Unum* combine will be considered and adopted just as naturally and freely as any of the present combines have been formed—but with much greater facility. All the combines will be united under one head, and that head will be the government, which will run every industry and line of business much as it now runs the postal service. Then we shall be truly "many in one." The powers that prompted the adoption of this motto looked away beyond the States, and saw much farther into the millstone than the men who pecked it. They saw the time when the people should own and control everything through their governmental organization. Then all will, in a general sense, become employees of the government, each working for all, and all sharing with each, every individual being given an equal chance, according to his or her capacity, and every one made secure against want and its accompanying torments.

This is the ultimate way out of the woods, Mr. Bundy. Meantime, we must keep up our fight and power to palliate the almost fathomless suffering of the masses before the final consummation is reached. T. D. CURTIS.

GENERAL NEWS.

Considerable damage was done to crops in the vicinity of Jacksonville, Ill., by Sunday night's storm.—An inflated bag, believed to be the gas-holder of the missing Campbell airship, passed over Louisville, Ky., Sunday night.—In the suit of the Fowler Cast-Steel Car-Wheel company of Chicago against the Pittsburgh Steel company for an alleged infringement of their exclusive right to manufacture rolled cast-steel car wheels, the commissioner of patents has decided on final appeal in favor of the Fowler company.—The whaling schooner Franklin arrived at New Bedford, Mass., last Monday, having on board the crew of the steamer Lorenzo D. Baker, from Point Antonio, bound for Boston. The steamer was burned at sea July 10 and two of the sailors drowned.—The American ship Rose Welt, Capt. Welt, from New Castle, N. S. W., for Singapore, has been wrecked in Brambley straits.—Bands of Cretan insurgents have seized the towns of Vano and Cidonia. They expelled the authorities of the towns and burned the archives.—The British steamer Altnaerig, from Illoilo for America with sugar, struck a rock near the island of Pelau and filled with water. She will probably be a total loss. The crew has arrived at Manila.

John G. Whittier is spending the summer at Conway, N. H.—Grover Cleveland and Dan Lamont will start about August 1 on a two weeks' yachting cruise.—Sir Percy Shelley, the son of the poet, is said to be seriously ill. He has no son, and at death the title will become extinct.—Lord Fife has two sisters who were divorced from their first husbands. The question of their reception at court is attracting some attention in England.—Arthur, a brother of Gen. George B. McClellan, is engaged in business at Drifton, Pa. He is a 50 years old, of medium height, and was a Major in the late war.—Christine Nilsson is quite lame from rheumatism, and is also troubled with loss of memory.—Buffalo Bill has fitted up a suite of handsome apartments in Paris in which he entertains regally.—Miss Ellen Herndon Arthur, daughter of the late President Arthur, has grown into a handsome woman with much of her distinguished father's dignity of manner.—Mrs. Madeline Vinton Dahlgren, the widow of Admiral Dahlgren, and one of the busiest women in Washington, has written sixteen short stories in six months and finished her longest novel in two.—Michael Flurscheim is spoken of as the Henry George of Germany. Herr Flurscheim was at one time a manufacturer, but now devotes his life entirely to the advocacy of land nationalization.

Readers of the RELIGIO-PHILOSOPHICAL JOURNAL will please remember that \$150 will pay for a three month course in the Commercial Department of Bel-

videre Seminary, boarding and washing included. This department embraces typewriting, stenography, book-keeping and all business forms. For circulars address Principals of Belvidere Seminary, Belvidere, New Jersey.

White Mountains and the Sea.

The Michigan Central and its eastern connections now run a through line of elegant, new buffet sleeping cars, leaving Chicago daily except Friday, at 10:10 p. m., to Portland, on the Maine coast, via Niagara Falls and the White Mountains, without change. Ample time is given to see Niagara Falls, and the most interesting parts of the route are all passed by daylight. The train stops directly in front of the principal Hotels of the White Mountain region, and has open observation cars attached for the passage of the White Mountain or Crawford Notch. At Portland connection is made with Pullman Sleeper, arriving at Bar Harbor in time for breakfast the next morning. Connection is made at Niagara Falls with through sleeper to Clayton, connecting there with steamers to the Thousand Islands, Alexandria Bay, Montreal and Quebec. For full and detailed information in regard to these summer resorts, and the way to reach them, send six cents postage for "A Modern Pilgrimage," and Summer Tourist Rates, to C. W. RUGGLES, General Passenger and Ticket Agent, Chicago, Ill.

Excursion to Colorado.

An excursion to Colorado Springs, Denver, Pueblo, and Trinidad can be made over the Santa Fe Route any day this summer. The most desirable facilities are offered for reaching all of the Rocky Mountain resorts at excursion rates. Write to or call upon James Wallace at 212 Clark Street, Chicago, if you think of going.

Half Fare Excursions.

On Tuesdays, August 6 and 26, September 10 and 24 and October 8, 1889, the Chicago, St. Paul & Kansas City Railway will sell Harvest and Excursion tickets to all points in southern Missouri, Arkansas, Kansas and Nebraska, exclusive of the Missouri River gateway, and all points in the Indian Territory, Texas, New Mexico, Colorado, Wyoming, Montana, Utah, Idaho, Arizona and Dakota; also to principal points in Northwestern Iowa and Minnesota, Tennessee, Louisiana, Alabama and Mississippi. Tickets will be sold at rate of one fare for the round trip and will be good returning thirty days from date of sale. For full particulars call on ticket agents of the Chicago, St. Paul & Kansas City Railway.

Gold 8 Per Cent. Bonds.

Those who have money to invest and want it to be safe, and yet earn good interest, should send for the pamphlet, "A Safe Investment," to the Bair-Loomis Banking and Investment Company, Tacoma, Washington.

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Passed to Spirit-Life.

Sarah J. Richards daughter of D. S. Richards, of Castalia, Iowa, passed to spirit life on the sixth day of June, 1889, aged 18 years, 5 months and 24 days. She had been a patient sufferer most of her early life. At the time of her death she was an inmate of the Sanitarium at Battle Creek, Michigan. Her departure was sudden, her life from being found in her bed the morning of the above date. Having spent most of her life at her home she will be greatly missed and mourned by the family and friends. Had her strength been equal to her will and energy she could have accomplished much, being very firm in the temperance cause, as well as to help in the great work. Jennie has gone before us to join her mother and little brother in the beautiful beyond, and they are waiting to welcome our coming to that home of the immortals. REV. MATTHEW WING.

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Kansas Camp Meeting.

The First Society of Spiritualists, of Delphos, Kan., will hold their 10th Annual Camp Meeting, commencing August 10th and continuing 17 days. Parties desiring to attend will find the camp a beautiful place wherein to rest and recuperate, as well as an instructive field for truth in the great light of Modern Spiritualism. For full information address the Socy., I. N. RICHARDSON, Delphos, Kansas.

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passage of the measles without any marks of suffering, any disorder of their clothing to indicate that they had been crowded, they had simply succumbed, according to Dr. Bronckhorst's demonstration, to a temperature varying from 110 to 140 degrees (French). This, he thinks, must have been the case with those unfortunates whose bodies were subsequently burned. It is a consoling theory, those who have lost friends in similar horrible catastrophes and who have supposed that they must have died in great agony.

The Fable of the Upas Tree.

Supernatural, almost diabolical, influences are attributed to the famous upas tree, says *the Year Around*, which, according to all accounts, is so deadly that if a hot wind passes over it an odor is carried along which is fatal to whoever breathes it. Old letters written from Paris in 1642 by "The Turkish Spy," describe a plant cultivated in a garden in the city that blasts all that grows within ten cubits of its roots. They call it "the neighbor." He declares that there was a withered circle around it, while the tree itself was green and thrifty. There is a tradition of a poison or upas tree that grows in the island of Java, from which a putrid steam rises and kills whomever it touches. Forch, a Dutch physician (1788) says: "Not a tree or a blade of grass is to be found in the valley or surrounding mountains. Not a beast or bird or reptile or living thing lives in the vicinity. In 1800, 1,800 refugees encamped within fourteen miles of it, and all but 300 died within two months." The falsehood of this story is exposed by Bennett, who says: "The tree (upas), while growing, is quite innocuous, though the juice may be used for poison; the whole neighborhood is most richly covered with vegetation; men may fearlessly walk under the tree and hide roost in its branches." Darwin, in his "Loves of the Plants," has perpetuated Forch's fable when he says:

"On the blasted heath
Fell Upas sits, the hydra tree of death."

It is probable that the fable of the blighting influence of the upas tree has been derived from the fact that there is in Java a small tract of land in which nothing can live. This is caused not by the "hell upas" but by emanations of carbonic acid gas, which are coming on. At the same time, it is quite true that the juice of the upas is deadly poison.

Mr. Ruskin was once asked if it would not be well for the Welsh language to die out and be replaced by the English. "God forbid!" he replied. "The Welsh language is the language of music. There is no genius about the English language. The Scotch have got all the poetry and the Irish all the wit; and how the devil we got Shakespeare, I do not know."

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Heaphy's Ghost—A Startling Story! The London artist's own version of an extraordinary affair, together with the correspondence between Charles Dickens and Mr. Heaphy. Only five cents each, three copies for ten cents. A good tract to circulate. Send in your orders.

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Planetary Evolution or a New Cosmogony, being an explanation of Elementary Growth and the relations of the elements of nature. There is a great demand to illustrate the process of Evolution and this work may assist the reader to a better knowledge of Natural Laws. Price, cloth, \$1.00; paper 50 cents. For sale here.

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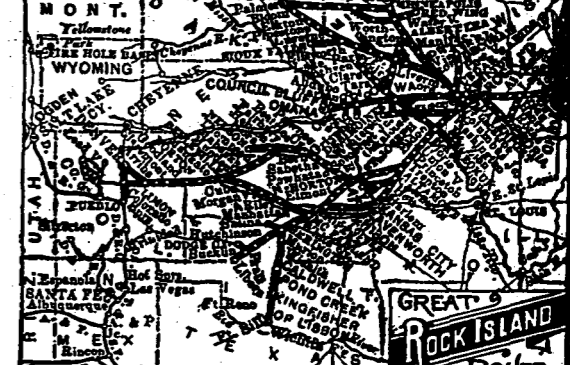
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